This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

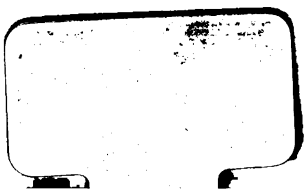
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

37.

222.



A COURSE OF

EXPOSITORY LECTURES

ON THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

THE

CANDIDATE FOR THE MINISTRY:

A COURSE OF

EXPOSITORY LECTURES

ON THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

BY THE

REV. JOHN H. PINDER, M.A.

CURATE OF ST. MARY, LAMBETH;

(LATE PRINCIPAL OF CODRINGTON COLLEGE, BARBADOS, AND CHAPLAIN TO THE LORD BISHOP OF THE DIOCESE.)

LONDON:

JAMES DUNCAN, 37, PATERNOSTER ROW.

1837.

222.

LONDON:
GILBERT & RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

PREFACE.

THE first fourteen of the following Lectures, were addressed to the Students of Codrington College, in the Island of Barbados, on the several Sundays, immediately after the opening of the Institution, in the year 1830. The two opening Lectures, were delivered as Introductory: the concluding one, on resigning the situation.

The Author having been compelled from ill health in the year 1835, to relinquish the superintendence of that most interesting charge, feels thankful, on reflecting that there are now twenty-five Clergymen, in different parts of the Diocese of Barbados, and the Leeward Islands, who were prepared for entering Holy Orders, in connexion with this College. He now ventures to put

forth these Exhortations on the Ministerial character, with humble prayer, that, while received among his former pupils, as a token of affectionate remembrance, they may be blessed, in other portions of the Church, to the good of those who are looking forward to the sacred calling.

It may tend to the explanation of some passages, to remark, that in addition to the Students, the Congregation consisted of the families of the Professors, and the domestics of the College.

Lambeth, Feb. 1837.

CONTENTS.

LECTURE I.

PSALM cxix. 9.

PAGE

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word..... 1

LECTURE II.

PSALM xxv. 7.

Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord..... 22

LECTURE III.

ACTS xvi. 1, 2, 3.

Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren at Lystra and Iconium. Him would Paul have to go forth with him: and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek..... 42

LECTURE IV.

1 Tim. i. 1—12.

PAGE

Paul, an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: grace, mercy, and peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust .. 64

LECTURE V.

1 Tim. i. 12—18.

And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry: who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was

PAGE

exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen !.. 86

LECTURE VI.

1 Tim. i. 18. to the end of chap. ii.

This charge I commit unto thee, son Timothy, acccording to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. I exhort, therefore, that first of all, supplications, prayers, intercession, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good

PAGE

works. Let the women learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.. 107

LECTURE VII.

1 Tim. iii. 1—8.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil..... 128

LECTURE VIII.

1 Tim. iii. 8—16.

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless, even so must their wives be grave, not slanderers, sober, faithful in all things. Let

PAGE

the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh; justified in the spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory..... 151

LECTURE IX.

1 Tim. iv. 1—10.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving, of them which believe and know the truth. For every creature of God is good; and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables; and exercise thyself rather unto godliness; for bodily exercise profiteth little; but godliness is profitable unto all things; having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation. For therefore we both labour and suffer reproach; because we trust in the living God

PAGE
who is the Saviour of all men; specially of those that believe. 172

LECTURE X.

1 Tim. iv. 11. to the end.

These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee..... 192

LECTURE XI.

1 Tim. v. 1—17.

Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number

PAGE

under threescore years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry, having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers also, and busy bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged: that it may relieve them that are widows indeed 212

LECTURE XII.

1 Tim. v. 17. to the end.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are open beforehand,

PAGE

going before to judgment; and some men they follow after. Likewise also the good works of some are manifest before hand; and they that are otherwise cannot be hid 228

LECTURE XIII.

1 Tim. vi. 1—13.

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses 246

LECTURE XIV.

1 Tim. vi. 13. to the end.

PAGE

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate, witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called: which some professing, have erred concerning the faith. Grace be with thee..... 264

LECTURE XV.

Coloss. ii. 5.

Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ 281

LECTURE I.

PSALM CXIX. 9.

"WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY? BY TAKING HEED THERETO ACCORDING TO THY WORD."

PERHAPS, there is no point more striking in the sacred writings, than the *particularity*, with which they address the words of life to the hearts of all sorts and conditions of men. The duties of sovereign and subject, of rich and poor, bond and free, young and old, parent and child, minister and congregation, are all to be applied by the individual to his own state. Nor are examples sparingly exhibited, in which such duties are represented in living characters. This particularity is instanced in the text; where the slippery path of the

young man is feelingly contemplated by the inspired author. As if all his sympathy were immediately excited, he breaks forth into an inquiry of anxious solicitude, "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word."

1. When we consider the powerful and peculiar trials, by which the way of the *young man* is beset, we shall readily enter into the Psalmist's earnestness on the subject. In most cases, he eagerly escapes from the restraint of his earlier years, passing, somewhat abruptly, from the previous stage of life into manhood; and goes forth, having henceforward to discipline himself, instead of being entirely governed by others. His passions are ripening into activity; his mind is impelled to search into the reasons and foundation, of what he has hitherto received, on the testimony of others. The great scene of life is opening before his eager eye. If he be placed in easy circumstan-

ces, he is tempted by indulgence; or, if under embarrassment, he is sometimes oppressed with care. Now, invited to idleness; now, urged to excessive study; now, to fascinating but irrelevant employments; vain, perhaps, of his overrated powers, or undervaluing those which he possesses; tempted by himself, at the most critical period of his existence, in a fallen world; allured by the established errors of a corrupt age; ensnared by the unseen craft of the Tempter—"Wherewithal shall a young man cleanse his way?" Shall he rely on what moralists call the virtuous tendency of the youthful mind? Soon will he discover, if he has not already been taught, that he has a "heart deceitful above all things [1]," and, if left to itself, "desperately wicked." Shall he seek guidance in the cold and scanty morals of philosophy? He will find all such principles either centering in self, or in external proprieties and merely honourable

[1] Jer. xvii. 9.

feelings. He will look in vain from these teachers, amid the storms of temptation, for motive and sanction sufficient to direct him in his course. There is *a power*, as he will perceive, that is wanting, beyond what this world can give; and he will be compelled to turn from them in despair, exclaiming, "Oh, wretched man that I am! who shall deliver me from the body of this death [1]?"

2. Consider the extent of the words "cleanse his way." It is a general expression for the re-establishment, and due regulation of the heart, exposed to the seduction of sin. It is a comprehensive term, for the subjection of all evil tempers; for the cure, under Christ's mercy and divine grace, of a diseased and polluted nature; for the recovery of a defiled soul; for the renovation of its powers; for the making straight that which is crooked; for the attainment of new and heavenly dispositions; or, in the language of the

[1] Rom. vii. 24.

Apostle, being "renewed in the spirit of our minds[1]." What powers indeed has man *within himself*, enabling him to extirpate sin, and to perfect holiness in the fear of God? How shall the current of his thoughts, flowing in a wrong direction, be arrested in its course, and turn itself into the new and pure channel of righteousness? Whence shall he acquire the power of satisfying the infinite obligations, which he is bound to discharge towards God and man? And if these things be new to the mind; if he have not yet, even yet, sought the one thing needful, what a fearful accumulation of guilt is there, first, to be cleansed away? of actual sins indulged, of indifference and neglect, and wilfulness? "Who can tell how oft he offendeth? O cleanse thou me from my secret faults[2]," will be the humble and contrite acknowledgment of all, who really know themselves. I have "followed the devices and

[1] Eph. iv. 23. [2] Ps. xix. 12.

desires of my own heart, and there is no health in me."

3. Wherewithal then shall a young man cleanse his way? Hath not Revelation answered this truly important question? "by taking heed thereto according to thy word." If the covenant revealed to us, as established between God in Christ, and the fallen race of Adam, has been entered into; then, in the purifying waters of Baptism, that covenant has been efficiently sealed. By nature, man is a lost creature; dark in understanding; depraved in will; irregular in desires and affections; alienated from God, and attached to sensual objects and present things; a creature more of the flesh, than of the spirit. But in Baptism, the laver of Regeneration, he is translated by the Holy Spirit of God from a state of nature into a state of grace, and adopted into the family of heaven, and vitally united to Christ the Saviour. While thus brought under the pure guidance of the Divine Comforter, he is solemnly

pledged to take God for his Father, Jesus Christ for his Redeemer, and the Spirit for the Sanctifier of his soul. Thus, in the first instance, is his way cleansed, by attention to the authority of God's hallowed ordinance. Thus is he born into a new state; made a new creature; and instead of remaining a child of wrath, is made a child of grace. And now, by the privileges of this Sacrament, exalted unto heaven, he is under the most solemn requirement, to ratify this covenant to the benefit of his own immortal soul. Happy is he, that "remembering his Creator in the days of his youth[1]," is led on from grace to grace, with the Word of God for his guide, and the Spirit of God for the daily renovator of his inner man. Happy is he that strays not far from his God; but habitually adheres to him, by a lively trust in a crucified Saviour: and even "from a child," implores assistance from God; and wherein he has offended, washes his faults, from

[1] Eccles. xii. 1.

day to day, in the blood of the Lamb. Thus going on "from" spiritual "strength to strength," he has no need of conversion, save that of degree; that imperceptible conversion of heart, daily repentance[1]. Yet, needs there little observation of life to excite our fears, that the class here described, is the exception in the Christian Church. Education too commonly proceeds on the principle of informing the understanding, far more than rectifying the will, and governing the affections and conscience. Or, if religion be introduced into the course of instruction, it must be feared, that it is rarely applied in a manner likely to influence a being, naturally corrupt, inclined to sin, and, even after Regeneration, retaining the original proneness to love evil rather than good. And wherefore is this error in education? because there is no "taking heed to cleanse the way, according to God's word." Praise is too lavishly bestowed. Encouragement to

[1] Luke xv. 7.

advance in goodness, is urged, when the first step is not taken for counteracting the sinfulness of the soul. The mind is oftentimes addressed, as if it were *naturally* good, and had only to proceed in a right path; as if every inclination lay on the side of virtue; and as if the energy of an Almighty Agent were not necessary for restoring man to the image of his God. Had the word of God been consulted for cleansing the way, how different would have been the line pursued! "There is none that doeth good, no not one [1]." "That every mouth may be stopped and all the world become guilty before God [2]." "As many as have been baptized into Christ have put on Christ [3]." Being buried "with Christ in baptism [4];" "mortify your members that are upon the earth [5]." "By grace are ye saved through faith," in Christ, ("and that not of yourselves: it is the gift of God [6].") "Being

[1] Ps. xiv. 3. [2] Rom. iii. 19. [3] Gal. iii. 27.
[4] Col. ii. 12. [5] Col. iii. 5. [6] Eph. iii. 10.

justified by faith, we have peace with God [1]." "Walk then in the spirit [2]." "If any man have not the Spirit of Christ he is none of his [3]." "Without Christ ye can do nothing [4]." "It is God that worketh in you both to will and to do [5]." And through him "sin shall not have dominion over you [6]." "Set your affection therefore on things above, not on things on the earth [7]." "And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of Jesus Christ [8]." Do these things make the substance of instruction as imparted to the mind of the young Christian? Is he not rather urged to take *honour* for his principle, in the practical directions for starting in life? Is not distinction in his profession, set before him too prominently as the object? And is it not often the case,

[1] Rom. v. 1. [2] Gal. v. 16. [3] Rom. viii. 6.
[4] John xv. 5. [5] Phil. ii. 13. [6] Rom. vi. 14.
[7] Col. iii. 2. [8] 1 Thess. v. 23.

that the young man is launched into the great ocean of life, with nothing but these unsound notions for his guidance? Has he not to learn, (would to God that in after life the lesson were always learned!) under painful experience, the necessity of fleeing to a Saviour, when bowed under the pressure of contracted guilt? Has he not to learn the need of guiding grace, when his own weak motives have already fallen under the trials of his day? That "Word" is a message from God unto man, revealing the holiness of the Lord, and the wretchedness of his creature; his lost estate, and the means of recovery provided before the foundation of the world. The Divine Victim, clad in human nature, offers full and complete satisfaction on the cross, for the violated laws of heaven. Justice and Mercy meet together. "It is finished" on Calvary. And he sits on the right hand of God, to complete the glorious scheme, by perpetual intercession for his Church, while "the Eternal Spirit de-

scends, to apply the salutary truths of Redemption to the soul, and "to make ready a people prepared for the Lord[1]." The "word" goes forth, cleansing the way under the grace of the Spirit. It goes forth into such lands, in due time, as the Lord sees fit to bless with his light. It is brought home to the heart, under such degrees of application, and such demands on the accountability of each, as the free grace of God shall be pleased to assign. And it shall go forth! for the Lord hath spoken. And it shall prosper more and more, until "the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea[2]."

We cannot meet together on this, the first Lord's day that has shone upon us in our new relation, to hear that "Word" for "cleansing our way," without feeling a certain responsibility before God, who hath brought us together under these cir-

[1] Luke i. 17. [2] Hab. ii. 14.

cumstances; nor without fleeing unto him for that succour, which in his blessed word, he has promised freely and richly to bestow upon all, who call upon him, in the name of his Son. Although not now assembled under all the hallowed associations of a place more immediately consecrated to the worship of God[1], yet do we meet under the cheering assurance of Him, who hath promised to be in the midst, "where two or three are gathered together in his name[2]." We are come to dwell at this college, professedly, for the purpose of studying God's word: not only that we may save our own souls, but in due time that ye may hold forth the light of revelation to others. We daily pray for grace, that we may "*give up ourselves* to the service" of God. It behoves us, not only to become holy ourselves, but eventually, to be examples of holiness unto others, over whom the Pastoral care shall be confided. Ye are not

[1] The College Chapel was at that time under repair.

[2] Matt. xviii. 20.

only at this place, to study how to arrive safely, yourselves, at the gates of heaven, but to learn how to *guide others* in the right way. Ye are not only to believe that your own souls are by nature, corrupt; by practice, defiled; by propensity, averse from holiness; but ye are to learn, how, as instruments before the Spirit of God, ye may convince others of their sinfulness; and make them feel that they are not worthy, of themselves, to be called God's children. Ye are not only to enjoy and realize the value of Christ's invitation to the weary penitent, "Come unto me, all ye that labour and are heavy laden, and I will give you rest[1]:" but, you are to acquire the mode of holding forth the promise in such wise, that while the contrite are revived, the broken-hearted are consoled, the weak are strengthened, and the fallen are raised, the presumptuous shall not "trample under foot the blood of the Son of God[2];" nor the hypocrite, with his

[1] Matt. xi. 28. [2] Heb. x. 29.

smooth words, deceive your unsuspecting, affectionate yearnings for his soul, by false professions. Your own faith must be clear, lively, active, stedfast, warm, applying the meritorious oblation of Christ on the cross, to the healing of your own souls. Otherwise, you will never be able to draw from the heart of man the genuine confession—"Lord! I believe; help thou mine unbelief[1]." If you are not so thoroughly convinced as to feel with the apostle, "By the grace of God I am what I am[2]," you will never be able to make your hearers seek after the Spirit, as the only giver of holiness; "from whom all holy desires, all good counsels, and all just works do proceed." A merely amiable and well informed young man, may make himself pleasing in society, and beloved in a parish; but we expect stronger ingredients to make up the character of him, who is to wrestle for himself, and for his

[1] Mark ix. 24. [2] 1 Cor. xv. 10.

flock, in lands of heathen ignorance and vice, against "the rulers of the darkness of this world, against spiritual wickedness in high places[1]." We must have the humble, patient, laborious, watchful, zealous, heavenly-minded servant of Christ. He must be apt to teach; full of self-denial; devoted to God; his back upon the world; his face toward heaven; and happy, chiefly as he feels himself the honoured instrument in God's hands, of extending the kingdom of Christ, and beating down the power of Satan under his feet. May all who now hear me, be humbled for their past sins: and have a firm faith in Jesus as their only rock of salvation: and pray daily for the guiding grace of the Spirit to change their hearts; to amend what is amiss; and to prepare their souls for meeting God! Gladly would I persuade myself that these things are so. And may that God who hath the supply of the Spirit,

[1] Eph. vi. 12.

give an increase of help unto each of us! And although every mean of grace be inestimable, as the appointed channel through which floweth down the grace of God into our hearts, yet does my subject of to-day, especially bid me call upon you to take heed unto the "word" of God, for the cleansing of your way; for removing from you the bitter remembrance of past sins, by its promises of Christ; and the assured support held out therein, by the power of the Spirit, under future trials. Let not a morning dawn, or an evening fade away, without devout meditation on some portion of the word of God. Consult the Bible with prayer, and reverence, and teachableness of mind; and strive always to carry away *one impression* at least. It is impossible to persevere in this habit of meditating on Scripture, without wearing down the edge of sin. Sin will either give a distaste for your Bible: or, (which God of his mercy grant!) the Bible will, through the teaching of the Spirit, give

you a disgust for sin. It is this realizing to oneself of the voice of God, exhorting, reproving, and encouraging, that gives us the mastery over our hearts. It was this intimate sense of God's will, though otherwise derived, which made Joseph exclaim, "How shall I do this great wickedness and sin against God?" Which caused Daniel, in a corrupt court, to cleave unto the Lord his God.

Finally, my brethren, ye more especially, who are called to be trained up as prophets in the Lord's house, if days be granted you, "Watch ye! stand fast in the faith[1]." "Young men I exhort," in the words of the apostle, "to be sober-minded[2]." Take no *low standard* of morals, or piety, or manners. You cannot tell how posterity may derive a blessing from the influence of this institution; what a decided tone and impression it may leave on society in this part of the world; if, steering between auste-

[1] 1 Cor. xvi. 14. [2] Tit. ii. 6.

rity on one hand and lightness on the other; between formality and enthusiasm; ye seek to adorn the doctrine of God our Saviour. What, then, is your standard? What Christ would require us to do for the glorifying of his name, were his holy presence now vouchsafed on earth; and what he did require of those, who were to go forth and preach his Gospel. Let this be our standard. Fools may deride, and the scorner may sneer; but God's blessing is the only thing worth caring for, on this side of the grave. I will barely remind you, as a subsidiary feeling, how many a parent's heart is beating with fond and trembling anxiety for your due employment of time. How many a prayer is daily offered up by those, whose chief wish on earth, is, to meet you in heaven, "that Christ may dwell in your hearts by faith!" That being rooted and grounded in true religion, ye may become as the *polished corners of the Temple!* How often is the throne of God incensed with petitions, that

ye all may be pure-minded, lowly, open and sincere, docile and diligent, untainted by bad example, reverent, and fervent, and constant in your sacred duties, faithful and true in every word and work; and so living, as that if ye were suddenly called to your great account, Christ might present you, as members of his mystical body, blameless before God. Join humbly and unceasingly your prayers also for God's favour to this Institution, that it may be rendered a never failing spring, of sound learning, and holiness of mind and life. And pray likewise for them that watch over you, as they that must give a fearful account: that, united with one heart and one mind, they may vigilantly, affectionately, and undauntedly discharge every duty belonging to their high office; and amidst much labour and thought, may sometimes rejoice in the expected salvation of souls in after-days, through the instrumental agency of them now growing up under their charge. Yea, brethren, pray for us,

that the Lord may prosper the work of our hands: that He who alone can do it, may prosper our handy-work, through our Lord and Saviour Jesus Christ.

LECTURE II.

PSALM XXV. 7.

"REMEMBER NOT THE SINS OF MY YOUTH, NOR MY TRANSGRESSIONS: ACCORDING TO THY MERCY REMEMBER THOU ME, FOR THY GOODNESS' SAKE, O LORD."

IT is not an uncommon remark among close observers of human character, that the most exemplary of mankind are the most lowly: that they are more aware of their imperfections, and more contrite for their errors, than persons much below them in the scale of religious worth. We find this class of character fully drawn in scripture: "I am not worthy of the least of all thy mercies[1]," exclaims the Patriarch Jacob. "The man Moses was very meek, above all on the face

[1] Gen. xxxii. 10.

of the earth[1]." The sinless Son of man was "lowly in heart[2]." And his eminent type, the royal prophet David, repeatedly in the course of his inspired Psalms, abases himself to the earth, at the remembrance of his guilt; and finds his only consolation in the hope of divine mercy. In the words of my text he recurs, with a painful feeling, to his earlier years; deploring his offences; beseeching God to grant him forgiveness; and taking, as the only ground of his hope, the compassion of a merciful Lord.

1. He confesses his sins, and tremblingly allows them to be transgressions of the laws of God. Conviction of sinfulness is, usually, the first step in the road to Heaven. As long as the mind perseveres, in making self-righteous opposition to the influence of that Spirit, whose first office it is, to "convince the world of sin[3];" so long is there no cheering hope of such a

[1] Numb. xii. 3. [2] Matt. xi. 29.
[3] John xvi. 9.

person receiving the Gospel, as his refuge and his guide. Pride is the predominant principle of our fallen nature: and manifests itself in ten thousand different shapes, according to the temper and constitution of mind. Pride will be found in every heart; and that conspicuously, until grace has been in powerful operation: yea it will be offensively striving to rise again, even after the blessed work has been favourably commenced. One of the surest symptoms that we have "not received the grace of God in vain[1]," is, that we carefully search for our faults, and patiently listen to rebuke, or advice, on account of our misdoings; and that we openly spread them before the mercy seat of Jehovah, with contrition of heart, and faith in Christ. The earlier in life that this habit is begun, the more easy will the task be of rendering our account; the more edifying will the exercise be to the soul: and under the discipline of this self-examination, there will

[1] 2 Cor. vi. 1.

be fewer sins at the last to mourn for before God. Sin is not readily discerned by us in its true light. We bring into the world within us, a principle of disobedience, a love of self, an attachment to things present, ignorance of God, and blindness to our future state. We begin to offend, alas! how early. We see and hear of sin in others. We find it excused, and palliated: and, at last, scarcely any thing goes by the hard name of *Sin*, except what the law punishes with imprisonment, fine, or death. But what is Sin? It is defiance to the will of God: indifference to his gracious promises: disregard of his terrific threats: rebellion against his Majesty: violation of his revealed law: hardening of the conscience, and leaguing with fallen spirits and bad men, to dishonour, since they cannot overthrow, the kingdom of the most High. It is a cowardly desertion of a sacred trust. It is folly, because it injures ourselves. It is madness, for it endeth in damnation. Nor

does Sin simply consist in acts of evil doing. Guilt is most alarmingly increased by the neglect of opportunities, in which good might have been done; by the careless performance of duties which we profess to have observed; by being under the influence of unworthy motives, even in a good cause; or taking no care to complete, what the grace of God impelled us to begin.

Such is Sin as revealed by God; embracing all that relates to the Sovereign Ruler, especially under his covenant of mercy; all that connects us with mankind; all that tends to debase our own souls; all that defiles thought, corrupts conversation, and pollutes our open and secret doings. All this is Sin. Sin is the great barrier between God and wretched man: the cause of unhappiness in this life, and of perdition in the life to come.

2. "Remember not the sins of my youth." It is a subject very seriously to

be considered, that responsibility begins at a much earlier period in life, than the self-indulgent youth, or doating parents, are willing to believe. Instances there are of children, in very tender years, becoming alive to the principles of religion. And we may justly imagine, that if due care were taken, at an earlier stage of life, to bring the soul under grace, the religious character would commonly be found more decided, and vigorous in after life. True it is, that the soul, under the most favourable circumstances of education, soon begins to contract the defiling stains of Sin. The first years of life are found, by self-examination, to be tainted with selfishness, anger, deceit, disobedience, idleness, jealousy, falsehood and wilfulness. Removed from the tender controul of parental love (which is oftentimes, through misguided affection, too lenient for such a being as man) the scene opens amongst companions of different ages, and variety of character. Here are learned, suddenly, words and

doings of a low and obscene import. Here, is soon taught, by some proficient, the art of deceiving guides and teachers, who are answerable to parents (yea to God) for the souls entrusted to their charge. Here, a falsehood is represented as harmless, if it can only be dexterously concealed. At schools (yea, at professedly Christian schools!) prayer is often mocked among youth. Modesty is set at nought. Dishonesty in little or in great concerns, is not unknown. The denouncing curse, the unmeaning oath, is passed from one to another, with a fluency scarcely credible. The Sunday is desecrated by sport or idleness, and proclaimed a nuisance. Jests are uttered upon the word of God, and irreverence indulged in his house of prayer. Acts of oppression are carried on, by the strong against the weak. Indelicate books are read; improper pictures exhibited. The crimes of a man imitated by the vicious boy. And in many cases, no efficient check is presented, by that *pastoral superintendance* of the

young, which kindly and wisely exerted, would, under the blessing of our Lord, enrich society with a diffusion of Christian grace, no less than scholastic attainment. Thus, is youth too commonly a season of vice contracted: a period of any thing but spiritual discipline to the young Christian, going forth against the enemies of the Cross, and beset by the deceptions of the world. The tablets of the conscience are too often written within and without, with lamentations, and mourning, and woe [1]. Happy they who have in any wise escaped such pollution! Their foot might have slipped. Thy mercy, O Lord, held them up [2].

3. What shall they do then? Shall they take up the speech of the fool, who sauntering along the precipice of yawning destruction, which he sees not, maintains that too much is not to be expected; that

[1] Ezek. ii. 10. [2] Ps. xcix. 18.

youth is the season of pleasure? that old age will come on fast enough?

Every portion of life is the season of pleasure, to the true Christian. But it must be *innocent* pleasure; not mingled with irreverence, impurity, and artifice. And this pleasure, so far from being confined to youth, then happily begins; is carried on by grace, and becomes that serene rejoicing of mind, which will end in the sacred raptures of eternal joy. And old age, saith he, will come quickly enough. Will it indeed? Will it come to all? Who art thou, thus admitted within the counsels of the All Wise, that knowest so much of life's duration, allotted to each? That presumest to overturn that great stimulus to repentance, the uncertainty of human existence? Alas! I know not many more painful views of life, than the searching, after some years, for those, with whom we started in our course. How frequently has youth been cut down, like a flower, which in the morning was green

and growing up; in the evening dried up, withered, mingled with the dust [1].

Abhorred be the plea of the self-justifying. It is to him that before Christ confesseth, and under God's grace, forsaketh his fault, that mercy is promised. Such was the humble plea of the penitent in the psalm. "Remember not the sins of my youth." He confesses them to be sins. "Remember not my transgressions; but according to thy mercy remember thou me for thy goodness." This is the only plea that will avail. There must be no pretensions to righteousness. There can be no claims of doing our *best.* Nor may we make excuses for error, nor palliate what is wrong. But we must cast ourselves on the loving mercies of God, and make mention of the Redeemer's righteousness and atonement; even of *His* only [2]. To him will I look, saith God, "that is of a contrite and humble spirit [3]." If we "confess our sins, God is faithful and

[1] Ps. xc. 6. [2] Ib. lxxi. 16. [3] Isaiah lvii. 15.

just to forgive us our sins; and to cleanse us from all unrighteousness[1]." What joy on earth shall be compared to that heaven-born feeling, when the Holy Spirit applies this healing balm of grace to the wounds inflicted by sin! How shall we describe the delight, with which the heart regards the reality of such promises! The faithfulness and love in the covenant, whereby these treasures, which cannot decay, become our own! To him, that has sorrowed over the very places where youthful offence was perpetrated; to him, that has shuddered at the name of a companion in early guilt; how sweet the power, of going to the throne of God, with words of contrite prayer, taken from the book of holiness! How comfortable to hear the voice of mercy, in Christ, giving assurance of absolution and remission of sin! A man cannot now, indeed, make some past evening of intemperate mirth a scene of soberness! But[2] "his sin shall not be mentioned" to

[1] 1 John i. 9. [2] Ezek. xxxiii. 16.

the truly penitent, for Christ's sake. I am tormented, cries the poor suppliant, in comparing what I am (through my sins, negligences, and ignorances) with what I might have been. He hears, as it were, a voice "Behold thou art made whole. Sin no more: lest a worse thing come upon thee[1]." It would be just in God, as a Judge, to remember thy transgressions, and to call thee to account. And what couldst thou answer? It would be just in him, to make thee responsible for all thine errors, all thy misdeeds, all thy forgetfulness of him. The perfect attribute of *Justice* in the Divine nature thus demands satisfaction. But he, whose name also is *Mercy*, whose attributes revolve, like the heavenly lights, in beauty, and order, and harmony, he hath punished already. If Christ dwell in your heart, by faith, Christ has already "tasted death" for thee. For thy transgressions, behold him

[1] John v. 14.

bleeding! For thine iniquities, see how his enemies, unwittingly, nailed him on the cross! By those stripes of agony and ignominy, thou art healed. "There is no condemnation if you are in Christ, walking not after the flesh, but after the spirit [1]." Who is he that shall accuse? Thou shalt answer for me, O Lord my Saviour [2]. "Who is he that condemneth? It is God that justifieth." It is he that accounts and treats you, *as if* you were righteous, coming unto him by faith; because, he is propitiated by the appointed oblation of his own Son given for man. Look, then, unto Christ! ye who seek peace and ensue it: "for he hath died, yea, rather is risen again, and ascended into heaven [3]:" Angels, and principalities, and powers, being made subject unto him that loved us, and hath taken away the sting of death.

Behold! I stand on my watch-tower

[1] Rom. viii. 1. [2] Ps. xxxviii. 16.
[3] Rom. viii. 33, 34.

and proclaim the solemn word, "Remember the sins and offences of your youth," that God may remember them not, for his dear Son's sake. Remember them with seriousness and care; and confess them in the most open and contrite manner, from time to time. Study not to keep them out of view, but rather actually to have the recollection of them always at hand. Introduce one or more lamented errors into the daily acknowledgment of sin, yea, amongst your most private, regular petitions. *Time does not wear out guilt.* The sin is as full and odious in the sight of him, "with whom we have to do[1]," to whom nothing is past, nothing to come, all is present, as it was in the morning, evening, or noon day, when you broke your Baptismal promise unto God.

We should go back, in memory, to the very earliest dawn of life, and see how soon we began to prove ourselves descend-

[1] Heb. iv. 13.

ants of the fallen Adam. Have we *yet* searched into these things? Let us always do this great work, as in the immediate presence of God; and with prayer to him, to dispose our minds to that humble and watchful state, which shall cause the duty to become one of engaging interest to the soul. Trace onwards to the next stage, and see, whether the same offences, yet of a more injurious growth and malignant tendency, were not flourishing like evil weeds. Have we done this? or will we do it, while time and grace are not denied us? While Scripture saith, "Examine your own hearts: try out your reins and your heart: prove yourselves whether ye be in the faith [1]." How great a benefit we derive from this practice, all will readily bear witness, who have communed with their own hearts and in their chamber, amid the stillness of solemn recollection. The great gain to the soul, is the

[1] 2 Cor. iii. 5.

true estimate of your own character. That which was seen to be in early years sinful, is thus doubly guarded, now that the true value of an immortal spirit is understood. The deficiencies of Christian grace are supplied, through a consciousness of their absence in former days. The force of sin, thus progressively traced, is gradually weakened; and the mind is renewed day by day[1]. Another benefit will be, that the load, even to the best, even to the least defiled amongst us, will seem, by a constant remembrance, so heavy that we shall fear being finally required to bear it ourselves. Yet to this we shall assuredly be subject, if we wilfully return to the ways, of which we declare ourselves ashamed, and crucify the Son of God afresh, and put him to open shame[2]. You will also, by this course, prevent any sin from becoming habitual. Who is there with an heart so hard, that he can pray

[1] 2 Cor. iv. 16. [2] Heb. vi. 6.

in one breath, and sin in another? that will acknowledge the remembrance of error to be grievous, and immediately proceed to create a fresh injury to his soul, and one more painful?

By thus carefully tracing the course of error through *the successive stages of life*, we shall know our besetting sins, and be more on our guard against each. What has been perceived assaulting us most frequently in childhood and youth, in secret or in company, in thought, or word, or deed, will now, if not watched, remain the besetting sin of the soul. The trifling child is found to be an unsettled man. Hastiness in youth becomes violence in age. Deceit rises into confirmed duplicity. Irreverence, not unfrequently, freezes into scepticism or indifference. The vain boy is the self-sufficient man. And the indelicate mind is owned by the profligate and the sensualist.

Such are the marks of sin; such are the sins, by which, youth, under various

circumstances, are led astray; and such the bitter, but salutary, remembrance of sin, which we ought to cherish, when sufficiently advanced in the journey of life, as you now are, to look back on the scenes of youth. Be stedfast, all of us, in this resolution, of humbling ourselves for youthful offences. God abhors sin practised in every stage of life. Christ, the only begotten, has died, a "full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." How great, therefore, must it be before him who is of purer eyes than to behold iniquity! The Holy Spirit has been neglected. If this were not so, the cure of sin would have been begun earlier. "Wilt thou have him," as saith Job, "to write bitter things against thee, and make thee possess the iniquities of thy youth[1]?" Or wilt thou humble thyself before him? Wilt thou force him to make the sins of

[1] Job xiii. 26.

thy youth, the smart of thine age? Wilt thou refuse to try thyself and abase thyself; and thus force him to bring thee to thyself, by visitations of chastening wrath? Wilt thou urge thy heavenly Father, against his gracious will, to correct thee in anger, because thou wilt not discipline thine own heart in penitence and faith? Yet, even in thy humiliation, be careful of pride. Think not, that there is any merit in these labours of self-recollection, such as may exalt thee above others, and entitle thee to claim a share in Christ's merits. We may indeed become so pleased with our humility, as to turn it into pride.

The same mercy, which at first brought thee into "a state of salvation," would now lead thee to lay hold on the benefits thereof. Let me beseech you to depend humbly, but firmly, on heavenly grace, for strengthening your faith in Christ; enlarging your hopes of acceptance, and perfecting the work begun, by him, in your

heart. Be it our daily prayer that the Comforter may so "turn us, that we may be turned;" that we may be ashamed; may be instructed, and may repent: that so, in the words of Jeremiah, we may not bear the reproach of our youth [1];" but that Christ may bear it away, in our behalf: and that, looking to Him, we may be saved from the curse, from the dominion, from the defilement, and from the everlasting punishment of sin.

[1] Jer. xxxi. 19.

LECTURE III.

Acts xvi. 1, 2, 3.

"THEN CAME HE TO DERBE AND LYSTRA: AND, BEHOLD, A CERTAIN DISCIPLE WAS THERE, NAMED TIMOTHEUS, THE SON OF A CERTAIN WOMAN, WHICH WAS A JEWESS, AND BELIEVED; BUT HIS FATHER WAS A GREEK: WHICH WAS WELL REPORTED OF BY THE BRETHREN AT LYSTRA AND ICONIUM. HIM WOULD PAUL HAVE TO GO FORTH WITH HIM; AND TOOK AND CIRCUMCISED HIM BECAUSE OF THE JEWS WHICH WERE IN THOSE QUARTERS: FOR THEY KNEW ALL THAT HIS FATHER WAS A GREEK."

In my two former discourses, it has been my endeavour, to make the mind search into itself; to awaken the conscience to the consideration of sin committed in youth; to recall the scenes of childhood, and home, and school; and to represent the dangers which beset the *young man*, in the next stage of life. My earnest desire

has been, that, by thus trying his heart, every one should become sensible of his transgressions against a just and holy God; and alive to the necessity of relying on the mercy and strength promised from above. I have aimed at pointing out the true and only foundation of peace, to the soul, in this world, and of salvation in the life to come. Thus may we all, continually remembering, with deep contrition, the offences and neglects of our past days, by taking heed to the word of God, depend with a stedfast faith on the merits of Jesus Christ our Saviour, for the entire remission of sin. May each of us have his way cleansed, his heart purified, his nature renewed, through unceasing endeavours to lay hold on the covenanted help of God's most Holy Spirit.

It next occurred to me to consider, what subject would be most likely at once to interest and edify a congregation, composed chiefly of young men preparing for the ministry; for whose progress in grace,

I must, whenever I die, be so awfully accountable. I trust, under God's help, that my choice has not been unwisely made, in deciding on the first Epistle of St. Paul to Timothy. The preference is at least attended with some advantages. It is one of the difficulties arising from a mixed congregation in a parish, that a series of discourses, on a select portion of the Bible, may not at all times have the same hearers, from many concurring causes: and thus, the connecting link of instruction is often lost. We are a Collegiate family. Here we meet regularly on the Lord's day, and are liable to none of these interruptions. Again, the Epistles addressed to Timothy and Titus, rarely afford a text for a general congregation, from the fact of their entering so minutely into the duties of a Minister. But it is this very circumstance, which renders these addresses more peculiarly valuable to us, who, in almost every case, look on ourselves, as having renounced the paths of giddy pleasure, idle fame,

filthy lucre, and tempting ambition, that we may, as instruments in the hand of Christ, rescue souls from the power of the devil; and having taught them to "look unto Jesus, as the author and finisher of our faith [1]," present them "blameless in the day of the Lord [2]." If there be, indeed, at any time, some members amongst us, bending their minds to other pursuits in life, be it our prayer, that they may go out from our society, bearing testimony that "God is in us, of a truth [3];" and manifesting in their future course, the power of that Gospel, by which we humbly pray that we may ever be guided from above.

This invaluable Epistle of St. Paul, to which we now direct our attention, was written by that Apostle to his beloved fellow-labourer, Timothy, from the region of Macedonia, (as the most probable place,) about thirty years after the ascension of our Lord. Clement of Rome, who is him-

[1] Heb. xii. 2. [2] 1 Cor. i. 8. [3] 1 Cor. xiv. 25.

self remembered in St. Paul's salutations, alludes to this epistle, as being in circulation in his time[1]. To this testimony must be added that of Polycarp[2], a disciple of St. John, and Bishop of Smyrna; as well as the witness of Ignatius, Bishop of Antioch, both of whom may be classed as fathers of the first century. The person to whom it was addressed, must now become a subject of inquiry. Timothy, whose name (as you are aware) implies one that feared God, was a young Jew, born at Lystra, in Lycaonia. His father was a Gentile. His mother, Eunice, truly "a mother in Israel," seems (perhaps from a sense of the danger arising from a father's

[1] *Vide* Clem. cap. xxviii. 7. τοῦτο γάρ ἐστι καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ. Comp. 1 Tim. ii. 13.

[2] *Vide* Pol. cap. xxvi. 4. Οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. Comp. 1 Tim. vi. 7.

To these may be added testimonies from writers of the next two centuries; *vide* Lardner, vol. ii.; Fathers, p. 164, 224, 264, 265, &c.

influence over a son) to have devoted herself to his religious education from his earliest years; and to have laboured to imbue his mind with the spiritual knowledge which flowed from the Law, the Prophets, and the Psalms. "*From a child* he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus [1]." While St. Paul was at Lystra, on his second visit, about the year 52, engaged in preaching that glorious Gospel which led Jew and Gentile to bow down at the foot of the Cross, he found this young man, who had become, on his former visit, a disciple, well reported of by the brethren; and Paul would have him to go forth with him, regarding Timothy as "his own son in the faith." But previously to his departure, he was required by the Apostle to submit to the rite of circumcision. What shall we say to this? St. Paul, who affirm-

[1] 2 Tim. iii. 15.

ed to the Galatian converts, "if ye be circumcised, Christ shall profit you nothing[1];" does he require the observance from one who was to become an example to others? Too hastily judging, without due inquiry into the circumstances, which created a *seeming* inconsistency of conduct, the unwary have presumed to censure the inspired messenger of the Lord. The case of the Galatians was altogether different. They seem to have considered, that the Gospel was incomplete, without the addition of all the ceremonial requirement of Moses. They had been so far misled, as to admit no hope of salvation through Christ, unless the law of Moses were added, to give value to the new dispensation. They observed all the seasons and fastings, the purifying and ablutions enjoined in the Mosaic ritual, as essential to Christianity. And thus they buried the simplicity of the Gospel under the forms

[1] Gal. v. 2.

of the Law; until, external rites and tradition had well nigh obscured the indispensable qualifications of Faith and Repentance. But in the case of Timothy, it was a matter of mere discretion. Circumcision had evidently not been deemed essential: because, instead of receiving it on the eighth day after his birth, he had now reached the age of ministerial usefulness, without its being administered. It was harmless, and not improper, in the case of Timothy, as being descended from a Jewish mother: Whereas the Galatian, was a Gentile Church. But the act was not only harmless, but expedient. For not the most persuasive eloquence—not the brightest purity of morals—could have rendered Timothy a successful labourer among a congregation, in any degree, composed of Israelites. He would indeed have been utterly despised, when they were aware, that, although sprung from a Hebrew mother, he lacked the distinguishing sign of adoption into the family of Abraham

Do we then inquire the ground on which Timothy was circumcised? "Because all the Jews which were in those quarters knew that his father was a Greek[1]"—a despiser of Moses. How triumphant then would be the answer, if Timothy should ever be assailed by Jewish prejudice! 'But I, even from conviction, and reverence for Moses, have not hesitated to comply with this injunction of the Law!' How forcibly, moreover, would the Apostle, by this course of conduct, promote his *own* usefulness! Seeing, that he was represented as one that encouraged indifference to the Levitical ordinances. That he was acting honestly on this occasion, while joining the wisdom of the serpent to the harmlessness of the dove; and that his conduct was in no wise influenced by the fear of man, is evident, from the opposite course adopted by him with reference to Titus. Titus was the son of Gentile parents. Let him be circum-

[1] Acts xvi. 3.

cised!—is the requisition of the Jewish zealots. But unto them did St. Paul "give place by subjection—no, not for an hour[1]:" lest he should sanction a precedent for bringing Gentile converts under the yoke of an expiring legal institution. Having thus, by wise compliance with harmless prejudice, removed the great obstruction to the zeal of Timothy, the next great object which presented itself to the mind of the Apostle, was the Ordination of this eminent candidate for the Ministry. The sacred commission was granted under no common circumstances. The voice, of one of the prophets present, announced his future value to the Church of Christ: while by the laying on of Paul's hands, with[2] the

[1] Gal. ii. 5.

[2] Compare 2 Tim. i. 6. with 1 Tim. iv. 14. However misrepresented by some, St. Paul is a very accurate writer. Instances innumerable might be adduced in proof of the careful choice and position of his words. In this verse, alluding to the joint laying on of hands of the Presbyters present, he

Presbytery[1], descended the gift of the Holy Ghost, investing him with authority as a "Minister of Christ, and steward of the mysteries of God[2]." From this period we find him, on almost every occasion, in attendance on the Apostle, "as a son with his spiritual father." St. Paul, in comparing Timothy with others in the ministry, declares that he has "no man like minded[3]" —none of so devoted and heavenly a character—and adds, as in the bitterness of a disappointed spirit—"all seek their own: not the things that are Christ's." Is he writing to a distant Church? The name of Timothy is joined in the salutation, as endeared to the Christians of Corinth, Colossæ, Philippi, and Thessalonica, and the generous master of Onesi-

uses the preposition (μετά). But when he desires to express the channel, through which the Holy Ghost was received, for the work of the ministry, he employs the preposition (διά).

[1] Vide infra note, Lect. X., 1 Tim. iv. 14.

[2] 1 Cor. iv. 1. [3] Phil. ii. 21.

mus. Ecclesiastical antiquity asserts, that he was placed over the Church of Ephesus, as Bishop, by St. Paul: probably on the departure of the Apostle from that city, after the tumult excited by Demetrius. And well may we imagine, how meekly the pastors of the several congregations would yield themselves to the guidance of one, so high in the confidence of the great Apostle. And as this Epistle would doubtless be read publicly in the churches, from the first, the several expressions therein, tending to confirm the authority of their Bishop, would meet, at once, with cheerful acquiescence from pastors and people. Whether actively employed in Greece, or bound with a chain at Rome, the heart of the Apostle was with the faithful Bishop of Ephesus;—and probably in reply to the desires for guidance in his difficult station, were these important Epistles composed. Hence, without doubt, arose the Apostolic custom in our Church, of the Bishop delivering from time to time, a

charge to the clergy of his diocese—an ordinance which we gladly look forward to, as soon to be observed, for the first time, in this portion of the Church of Christ.

Sent by the authority of one of the Apostles, as they were by Christ, as Christ by the Father[1], to establish the Gospel of reconciliation, and transmit the Divine Commission, Timothy receives every kind of direction for governing the ministers under his control, and through them, regulating the body of the Church of Ephesus. To him, as appears in the Epistle, was entrusted the power of ordaining inferior ministers; for he is here enjoined (and that in the singular number) to "commit to faithful men[2]," that Gospel, which they were to teach among their flocks. The full character of a Minister is set forth—and the high standard raised, unto which all the elders, under him, must

[1] John xx. 21. [2] 2 Tim. ii. 2.

strive to attain. The duties of the Deacon also are laid down—and the expectation (*not the certainty*[1]) held out, of his advancing to the higher ministerial degree. Nor are the consistency, and superior purity of manners required in the household of a minister of Christ, overlooked by the comprehensive mind of the Apostle[2]. He gives directions, yet further, for reproving the faults of ministers, with delicacy, but firmness[3]. He exhorts Timothy to give himself to the clear exposition and right dividing of the word of God[4]. He calls on him to be a zealous "preacher, in season and out of season." He charges him to "lay hands suddenly on no man, lest he should become partaker in other men's sins[5]." Instructions are in this Epistle conveyed to him for the regulation of the public services: and the great importance of Divine worship clearly ascertained by

[1] 1 Tim. iii. 13. [2] Ib. iii. 12. [3] Ib. xix. 20.
[4] 2 Tim. ii. 15. [5] 1 Tim. v. 22.

division of the subject into its several branches—petition, supplication, thanksgiving, and intercession [1]. Guidance is imparted as to his mode of conducting himself towards those, who were promoting schism or heresy. In the spirit of a prophet, St. Paul foretells the corruptions which would arise to the injury of the Church—which alas! we know, from history and observation, to have been literally fulfilled. With the most refined propriety of feeling, he guards the Bishop of Ephesus against disadvantageous impressions liable to be made by his youthful appearance [4]; while, with all the tenderness of considerate friendship, he warns him against a regimen too rigid and abstemious for his bodily strength [5]. Nor does he fail, in imploring a blessing upon this devoted man of God — to specify the gifts of grace, *mercy*, and peace [6]. As if (remarks an old

[1] 1 Tim. ii. 1. [2] Ib. vi. 5. [3] 2 Tim. iii. 1.
[4] 1 Tim. iv. 12. [5] Ib. v. 23. [6] 1 Tim. i. 2.

writer) he would have him feel by this expression, that "no man's duties need *so great an exercise of mercy* from the Lord, as those of an ambassador of Christ. It is reported of Timothy, on the authority of Ecclesiastical tradition, that he underwent sudden and violent martyrdom, while preaching against idolatry. Thus, about the year 97, his spirit returned to God, who gave it—and his memory has been sweetly embalmed in the Oracles of God, and in the grateful annals of the primitive Church.

I. Although the body of the Epistle will be the fittest place for commenting on the government of the Church, yet I cannot refrain, at this period, from congratulating all who hear me, on being members, and most of you on the prospect of becoming Ministers, of a Church founded on authority no less than Divine. He that was *individually* commanded to "lay hands,

suddenly, on no man," must have had the power of ordaining others, vested in him as a single, superior pastor. He that was directed in what manner and on what occasion, to reprove ministers, must have been entrusted with paramount authority over such ministers. The title of Bishop was not indeed exclusively restricted to the highest order of clergy, till the whole body of the Apostles was extinct. But the office was evidently in existence and in honour; and the Apostles, themselves, are called "Bishops[1]." No other form of Church government can satisfactorily be proved from Scripture[2]. No other mode,

[1] Ambros. in Eph. iv. 1. in 1 Cor. xii. 28. Quosdam dedit Apostolos: Apostoli Episcopi sunt.

[2] On this interpretation of Scripture are our formularies constructed: e. g. "Almighty God, the Giver of all good gifts, who of thy divine providence hast *appointed divers orders* in thy Church," &c.

Again, in the Preface to the Ordination Services—"It is evident unto all men diligently reading the holy Scripture and ancient authors, that from the Apostles' time, there have been these orders of Mi-

as attested by all history, was upheld, for 1500 years. The first separate bodies of Christians, in the third and fourth centuries, were governed, not by presbyters, but by schismatical *Bishops:* and Episcopacy was honoured by the first Reformers, although professing themselves unable to carry on the succession. While we deem not ourselves at liberty to pass sentence on those who have, on the plea of necessity or expediency, promoted the spread of the Gospel, without regard to Episcopal authority, we rejoice in the persuasion that our Church stands on the rock of Revelation, for her *Discipline*, no less than her *Doctrine.* And while we dare not betray the interests of the holy Catholic and Apostolic Church, our hearts, we trust, are not so dead to charity, but that we can "pray for all who profess and call themselves Christians, that they may be led into the way of truth, and hold the faith

nisters in Christ's Church; Bishops, Priests, and Deacons.

in unity of spirit, in the bond of peace, and in righteousness of life [1]."

II. How many amongst us, like Timothy, are indebted for the rudiments of a Christian education, to the watchful, patient, affectionate, and wise solicitude of a Mother! "The first commandment with promise [2]" is that, which enjoins honour to our parents. Be it gladly and willingly paid, in answer to their ardent expectations on our behalf, if they be yet living! Be it rendered to their cherished memory, if they be waiting for us in Paradise—beside that pure river, clear as crystal, "on either side whereof do flourish the trees of life [3]." We shall never be able to estimate, on this side of the grave, how much we owe to parental care—how much we are indebted to that early weeding of the mind, that training of the pliant disposition, in the morning of life, through which Divine Grace has

[1] Com. Prayer. [2] Eph. vi. 2. [3] Rev. xxii. 1.

wrought for our good. By this discipline of love, if the Holy Spirit has not been grieved, we have been led on, under His influence, to welcome the cheering promises, and receive the wholesome rules, and fear the awful threatenings, and listen to the gracious whispers of "peace, which passeth all understanding[1]." Wherefore is it so scrupulously impressed upon us, in the Book of Truth, that Timothy knew the Scriptures "from a child," save to testify, that it was by means of this early guidance, he became ready, in mind and deed, to receive the word of life more fully revealed; to exclaim from his heart, "Speak, Lord, for thy servant heareth[2];" so eager to quit at once his home and kindred; and, without looking back, to follow the blessed Apostle to a martyr's death. O! treasure up, each day, some word of heavenly guidance and inspired exhortation from the blessed Book, wherein

[1] Phil. iv. 7. [2] 1 Sam. iii. 9.

the mercies of God, and the duty of man, and the love of Christ, and the eternity of heaven, are so invitingly recorded. May the Lord continually "open our eyes, that we may behold the wondrous things of his law[1]," in beautiful and successive images of enlightening truth.

III. Let me not fail to add a word of admonition on the subject of Christian Prudence. In difficulties that even now beset your path, and in the serious contemplation of the conflicts that await you in after-life, study to attain unto that neglected command of the Lord Jesus himself, "Be ye wise as serpents." So long as no sacred obligation is violated, no bond of charity and faithfulness broken, nor godly simplicity be offended, ye may discreetly suit the tenor of your instruction, and the mode of imparting truth, to the times and the seasons. Yet I do beseech

[1] Ps. xi. 9.

you, earnestly pray that ye may guard against a temporizing spirit of conciliation—that ye may be preserved from that crooked habit of mind, which is always seeking to *manage* men's tempers and to lead the unsuspecting, to forward its own petty machinations. Flee from that circuitous mode of address and explanation, which the *shrewd* man so highly values in himself. Scorn to admit that false tact, which is ever plotting, how it may turn the plainness of straight-forward behaviour, to the accomplishment of mean and selfish purposes.—Grace, mercy, and peace be with us, my brethren, in our individual and collective character. Grace be upon us, that we may be renewed from day to day. Peace descend into our hearts, from above, that we may rejoice in a lively sense of Divine love. And may that mercy be shed on us, whereby we shall be washed from our sins, in the blood of the Lamb, and shine like the stars, amid the glory of the Redeemer's kingdom.

LECTURE IV.

1 Tim. i. 1—12.

"PAUL, AN APOSTLE OF JESUS CHRIST BY THE COMMANDMENT OF GOD OUR SAVIOUR, AND LORD JESUS CHRIST, WHICH IS OUR HOPE; UNTO TIMOTHY, MY OWN SON IN THE FAITH: GRACE, MERCY, AND PEACE, FROM GOD OUR FATHER AND JESUS CHRIST OUR LORD. AS I BESOUGHT THEE TO ABIDE STILL AT EPHESUS, WHEN I WENT INTO MACEDONIA, THAT THOU MIGHTEST CHARGE SOME THAT THEY TEACH NO OTHER DOCTRINE, NEITHER GIVE HEED TO FABLES AND ENDLESS GENEALOGIES, WHICH MINISTER QUESTIONS, RATHER THAN GODLY EDIFYING WHICH IS IN FAITH: SO DO. NOW THE END OF THE COMMANDMENT IS CHARITY OUT OF A PURE HEART, AND OF A GOOD CONSCIENCE, AND OF FAITH UNFEIGNED: FROM WHICH SOME HAVING SWERVED HAVE TURNED ASIDE UNTO VAIN JANGLING; DESIRING TO BE TEACHERS OF THE LAW; UNDERSTANDING NEITHER WHAT THEY SAY, NOR WHEREOF THEY AFFIRM. BUT WE KNOW THAT THE LAW IS GOOD, IF A MAN USE IT LAWFULLY; KNOWING THIS, THAT THE LAW IS NOT MADE FOR A RIGHTEOUS MAN, BUT FOR THE LAWLESS AND DISOBEDIENT,

FOR THE UNGODLY AND FOR SINNERS, FOR UNHOLY AND PROFANE, FOR MURDERERS OF FATHERS AND MURDERERS OF MOTHERS, FOR MANSLAYERS, FOR WHOREMONGERS, FOR THEM THAT DEFILE THEMSELVES WITH MANKIND, FOR MENSTEALERS, FOR LIARS, FOR PERJURED PERSONS, AND IF THERE BE ANY OTHER THING THAT IS CONTRARY TO SOUND DOCTRINE; ACCORDING TO THE GLORIOUS GOSPEL OF THE BLESSED GOD, WHICH WAS COMMITTED TO MY TRUST."

THE principal objects, which the Apostle Paul had before him, in leaving Timothy at Ephesus, were these: to defend the chief articles of Christian truth; to govern the pastors of the several congregations; to regulate the public services; to admit new Presbyters and Deacons, who should be found duly qualified for the office of the ministry; to lift up a warning voice against divisions arising in the Church; and to be an example unto all, of what a Christian Bishop ought to be in his vocation. And although the circumstances may, in some respects, differ between the Ephesian Church and that of our own time and land, these epistles will ever be a treasure of

guidance as to the functions of the Evangelic Ministry, and the great end proposed in their sacred institution.

In almost every epistle St. Paul commences, with an affectionate salutation to the church or individual whom he is addressing. And if there be any thing remarkable in that, which we are now considering, it is the addition of the word *Mercy;* leading us to observe the great responsibility, to which ministers become exposed; and the consequent exercise of forbearance which they need from a long-suffering God. We are also struck by the assertion of his authority as an Apostle. This authority had been presumptuously questioned at Corinth and other places. And, therefore, we may well imagine, that the high and just claim is here asserted, for the purpose of giving weight to the ministry of Timothy over the Ephesian church. I, Paul, do write this epistle unto thee: I, who am an Apostle in deed and in truth: not having intruded myself, uncalled, into

this holy office; but appointed by the especial commandment, and miraculous interposition of God himself. For God it was, who caused the light of Divine truth to shine on my mind when I was in darkness: who overcame the natural obstinacy of my heart, and turned back, upon myself, the opposition, which, with a sincere, but ill informed conscience, I was making to the progress of the Gospel. Gratefully does he proceed to acknowledge God, as our Saviour. For in the mystery of our redemption, we are taught that the Father had ordained the covenant of mercy before the fall of man; and had provided the sacrifice of "the Lamb slain before the foundation of the world[1]." Thus, doth "God, the Father of Heaven, have mercy upon us, miserable sinners." In the meeting of Justice and Mercy hath he accomplished his purpose, by the oblation of his Son, in the undefiled nature of man, even

[1] Rev. xiii. 8.

Jesus Christ, "who is our hope." Christ is the only foundation of hope; a hope, that we are effectually reconciled; that the work of the Spirit is transforming us into new creatures; and that the precious blood of the Divine Victim will prove a ransom and complete satisfaction for our sins. "Unto Timothy mine own son in the faith, grace, mercy, and peace from God our Father, and Jesus Christ our Lord." Words cannot be found more powerfully expressive of the sacred and interesting relationship, which exists between the souls of them that teach, and them that be taught, in connection with the ministry. It must be of the same character in every age of the Church; and will be proportionally effective, as the teacher labours to resemble the disinterested, zealous, bold and affectionate Apostle: while the disciple strives to emulate the docility, diligence, and piety of the self-denying Timothy. It is a bond which, thus preserved, cannot fail; and will

doubtless be a subject for renewed attachment in that world of peace, which Christ is now preparing for them that love Him.

Thus glancing gratefully at his own conversion from a state of fierce error to one of glorious hope in Christ, and uttering a devout prayer for a blessing on the head of him, whom he had been instrumental in bringing unto Jesus, St. Paul now proceeds to remind his faithful fellow labourer, of the chief purposes, for which he had placed him in the rich and idolatrous city of the Ephesians. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying: so do." He had *besought* Timothy: he had not commanded. For though he might have enjoined and enforced his orders, by an authority derived from Christ, yet did our Apostle prefer the system of govern-

ing, by love, all, who were willing in this spirit to submit themselves. The terrors of his indignation he reserved for those extreme cases, which must, in such a fallen world as ours, sometimes be expected to occur and disturb our peaceful course. He, who could, with a word, deliver over to Satan, the blasphemer Hymenæus, and put away from the Church that ungodly person of Corinth; he, at whose scourging and imprisonment, the jail at Philippi rocked with an earthquake; he, for love's sake, intercedes with Philemon in behalf of his servant, and *beseeches* Timothy to remain at Ephesus.

The corruption of man's nature is felt in his closet, and in the sanctuary; and bursts forth, when many are brought together and form a Church, according to the evil propensities varying in the several individuals. Here we see, that even in an age of miracles and prophecy, many years not having elapsed since the glorified Son of God had been manifested

on the earth, already had "the mystery of iniquity" begun to work. Already, were the vigilance and prompt correction of the Apostle found necessary to check the growing evil. Fables and traditionary histories of events; wild and fanciful speculations; unsupported and mysterious notions, began to intrude into the place of the simple "truth as it is in Jesus[1]". One of the first duties of Timothy was, to stop the mouths of these men; to refer them "to the law and to the testimony[2];" to "charge them that they teach no other doctrine" than that, which had been received by them. He was to check the propagation of new and illusive theories, captivating unstable minds, *because new;* whereas they should have been suspected as false, because not old. These he was commissioned to restrain at once; and to impose silence on the conceited and babbling tongues of their authors. He was also to stem the current of "endless genealogies." These, either the Gnostics were

[1] Eph. iv. 21. [2] Is. viii. 20.

introducing, to the disparagement of Christ as the Son of God; or the Jews were advancing, as the ground of their hopes, by thus tracing their claims, as children of Abraham. St. Paul could be firm, as well as forbearing; prompt, no less than meek. And these unworthy corruptions of the Infant Christian Church, he requires his representative at Ephesus to put down; and at once to crush, with the holy zeal becoming his high office in the Church. Having thus commissioned him to lose no time in removing this great obstacle to the purity of the Gospel, so artfully laid in the way by the Jewish zealot, or the Gnostic theorist, he proceeds, in a few words, to explain the great end of revelation; and to state such requirement, as affords the best proof that it has been effectually embraced. "The end of the commandment is charity," or Christian love: Christian love "out of a pure heart, and a good conscience and faith unfeigned." This, says he, let every teacher aim at establishing in

the hearts of his hearers. Let him regard this as the end. For the accomplishment of this, every method of instruction, all the motives set before the mind, all the aid granted from Heaven in consecrated channels, are provided by the God of Holiness. Christian love comprises every feeling and act of gratitude and dependance towards God, as well as every disposition of integrity, kindness, and forbearance, towards men, in every relation of life, by thought, deed, or word. That the fruit be of a good nature, the seed must also be good: hence must Christian love proceed out of a pure heart: a heart made pure by the continually cleansing grace of God's Holy Spirit. A habit and exercise of love should be formed, springing, under grace, from faith unfeigned; from a sense of divine things so strong, as almost to pierce the veil of Heaven with the eye of the soul: thus, recalling all that has been done for lost man in the scheme of redemption; and embracing that, which yet remains to be accom-

plished. This faith, so planted by grace, and reared by the same Divine hand, will surely produce the rich fruit of stedfast love. There must also be "a good conscience:" an abiding consciousness that we are so growing in grace, as to afford a lively assurance of hope that Christ has not died for us in vain. This, saith he, is the Gospel ye have heard of me. But from this, "some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." So ignorant of the truth! that they did not themselves, understand the principles, privileges, and duties of the everlasting Gospel. These men, with the usual conceit of ignorance, have themselves turned aside; and with the accustomed pride of error, take delight in misleading others. His rebuke is indeed severe. He upbraids them, with not knowing the ground, on which their opinions are built; and objects to them, that what they affirm in explanation

of these principles, they do not, themselves, comprehend.

To the utter subversion of this mode of teaching, he declares, that so far from promoting godly edification, (the only true end of instruction) it does but minister questions. Controversy forthwith arises. Truth is defended with undue warmth. Falsehood is spread far and wide; and a breach is made in the Church of the living God. In the 7th verse he had mentioned the Law. And lest he should be suspected of any irreverence towards this great introductory dispensation of mercy, he thus resumes his subject: "We know that the Law is good if a man use it lawfully." I do not mean to disparage a revelation of God: for it is, and must be good, if it be used as God intended it. It is a manifestation of the holy will of God. It is "a school-master to bring us into Christ." It is a rule, to show how we are to exert ourselves, so as to be "perfect even as our heavenly Father

is perfect[1]." Knowing this (continues he) "that the law is not made for a righteous man, but for the lawless and disobedient." This is strictly a Hebrew mode of expression, implying that it is not so much made with a view to the righteous, as for the lawless and disobedient[2]. He then proceeds to state the vices, of a dark and horrid description, aimed at by the law; including a profane and ungodly spirit; wilful wickedness; conspiring against the life of a parent; or murder of any kind; gross lusts of the flesh; the cruel custom of entrapping and bearing away the wanderer into hopeless servitude; falsehood, perjury, and any other habit contrary to sound doctrine. These, says he, are marked out by the law, as crimes, that must infallibly bring condemnation on the soul of the doer. And thus far the Law is found to agree with all the manifestations

[1] Matt. v. 48. [2] οὐ κεῖται. does not lie against.

of God. Thus is it proved to be according unto the glorious Gospel of mercy. While unrepenting sinners are unsparingly threatened, both under the law and the Gospel, Christ is declared to be "the end of the law" unto all that confide in Him, for power to escape the dominion and consequences of sin. If in the former covenant, He is represented as a city of refuge[1], and the Lamb, taking away the sin of the world; from the latter, we know that He, "who believeth in Christ, shall have redemption, even the forgiveness of our sins."

At this point I shall pause for the present, anxiously endeavouring from the opening of a discourse (intended to destroy error by diffusing truth) to select such remarks as we may apply to our own use.

1. First, you will anticipate me, when amid these walls, I propose to draw your

[1] Numb. xxxv. 26.

attention to that part, in which, *Ignorance* is mentioned, as a chief cause of dangerous teaching. Of this, I have the deepest conviction. How else are we to account for the strange sight of a zealous minister scattering the seeds of error; either on the importance of *works*, so as to exclude the principle of *faith* (whereby man seeks remission for past sin, and lays hold on grace to labour for the good of his soul): or, so inculcating the principle of *faith*, as to slight the *fruits*? Is not this attempting to separate what, strictly speaking, is inseparable; to oppose two things in every sense mutually dependant, and accordant; and daring to put asunder, what God has joined together? Ignorance, in most men is a fault. In a *Minister*, it amounts to a crime. The blind, heedlessly binding himself by a vow, to lead the blind! and thus in too many cases, both irremediably falling into the ditch of misery and torment. Ig-

[1] Eph. i. 7.

norance may arise, from neglect of improving the faculties with which God has entrusted us; or, from the error, of devoting to the pursuit of lighter study, the time, which ought to be spent in much higher reading, and accurate discipline of the understanding. Are *we*, (let me ask solemnly as in God's sight) using our time, talents, and opportunities, to the best advantage? Are we, from choice, seeking the knowledge that cometh from above, as the one thing needful? and are we striving to render all other studies subservient to this? Do the dealings of God with mankind, as recorded in faithful history, employ our thoughts? Do the works of God, which shine, and breathe, and flow, and scatter their fragrance around us, bear homage in our minds, to the God of true wisdom? In our walks, are we insensible to his creative power, and providential contrivance, and desires for our enjoyment? Is a sufficient portion of each day devoted to the cultivation of the mind, with re-

ference to your peculiar employment, as preparing to apply the medicine of grace, under the Divine Physician, for the healing of the souls of men? Are we eager after useful knowledge; patient in research; and studious of truth? Or do we merely spend time over books, without arriving at attainment, and without using intellectual exercise? It is a humilating consideration to the most learned, in after life, to find out how much there is still to be attained that has been neglected: how much there is to be acquired more fully, more accurately; and how much there is to be *unlearned*. "O! God (after this manner prays the devout Bishop Wilson) the fountain of all wisdom, enlighten my mind, that I myself may see, and be able to teach others. Direct and bless all my labours. Give me a discerning spirit, a sound judgment, and an honest and religious heart: that in all my studies, my first aim may be to set forth thy glory, by setting forth the salvation of men; and let me in all humi-

lity ascribe whatever success may attend me, to Thee, through Jesus Christ."

II. Are we striving, through a lively faith, to attain unto the end of the Law, namely in exercising Christian love out of a purified heart? If we truly love God, the signs are plain. An almost unpremeditated desire to please Him, will be a leading motive. To have a reverential regard for all things sacred; to be grateful to Him, as the final giver of all that we either have, or hope for: to find joy, in opening our hearts by prayer unto Him, in all the daily duties of life, as well as in every emergency: to be contrite on every failure, that human infirmity shall betray us unto: in a word, to exercise those feelings in the highest degree, which filial love fails not to produce.

Are we anxious, also, to prove our love to our fellow Christians and fellow creatures, by a discharge of the regular duties of life? Is every word guarded, lest it

should violate truth, or decency, or, be injurious to the reputation, or, irritating to the temper of those around us? Are our actions regulated by openness, and candour, and sensitiveness for the feelings of others? Have we due consideration for those below us? a kind respect for others whom providence may have placed over us? "Love worketh no ill to his neighbour[1]"—and is this our aim, after the pattern of Him "who went about doing good[2]" —shedding first his tears for the blindness of his countrymen, and then his blood for their sins? Do we try ourselves by the outward and habitual marks, which cannot deceive? whereas fancies, and frames, and feelings may mislead. Are any of us deluding the soul with a mere bending of the knee, and mingling in the congregation, and formal opening of the blessed book? Or are we enjoying our established privileges in grace; delighting in every

[1] Rom. xiii. 10. [2] Acts x. 38.

opportunity of doing good, as members one of another; increasing in the desired qualifications for life eternal; and "working out our salvation with fear and trembling[1]?"

Finally, let me ask (and O! that our hearts may be able to respond to the welcome sound) is the Gospel in our eyes, "the glorious Gospel of the blessed God?" "Is Jesus Christ our hope? If He be not, on *what* is your hope fixed? On what in heaven? On what in earth? On what under the earth? Know ye not, that "there is none other name, given under Heaven, whereby we can be saved[2]? Do you fix your hopes on having done no harm? The book of life, that awful record, if opened before our eyes, would show the contrary, on every day of our lives. Is it on our past goodness, or present virtues? No work is *good*, in God's sight, unless it be cleansed by Christ's blood. A firm trust in his cross for acceptance, is the only in-

[1] Phil. ii. 12. [2] Acts iv. 12.

strument, whereby, that cleansing can be applied for the benefit of the soul. Is it that we have done *our best?* False plea! We have not, in any one case, done our best. We could do each action better, if fresh trial of the same duty were granted, as we have grown in grace. Is it on God's mercy, without including faith in the merits of Christ? If God required *that sacrifice* before that (according to the harmonious attributes of his Divine nature) we could hear of mercy, how shall *that* man expect compassion, who sets aside the necessary Atonement? who thinks it not essential; and "treads under foot the Son of God, and counts the blood of the covenant, wherewith he was sanctified, an unholy thing[1]."

"To day, if ye will hear his voice, harden not the heart[2]." Receive, if they be not yet admitted, the awakening impressions of that Spirit, who is waiting to be gracious,

[1] Heb. x. 29. [2] Ps. xcv. 8.

and to "restore them that are penitent." Find out your faults, both the past defilement, and the besetting sin of the present time. Go meekly, with the burden, unto Jesus, the Saviour of contrite souls. Establish from this day, by his gracious help, a hope that shall not fail, a hope in his precious merits; a lively yet lowly hope, that shall cheer thy way on earth, and lighten thy path, "through the valley of the shadow of death [1]." Yea, brethren, let us be able to say with the Apostle, "The Lord Jesus Christ is *our* hope."

[1] Ps. xxiii. 4.

LECTURE V.

1 Tim. i. 12—18.

"AND I THANK JESUS CHRIST OUR LORD, WHO HATH ENABLED ME, FOR THAT HE COUNTED ME FAITHFUL, PUTTING ME INTO THE MINISTRY; WHO WAS BEFORE A BLASPHEMER, AND A PERSECUTOR, AND INJURIOUS: BUT I OBTAINED MERCY, BECAUSE I DID IT IGNORANTLY IN UNBELIEF. AND THE GRACE OF OUR LORD WAS EXCEEDING ABUNDANT WITH FAITH AND LOVE WHICH IS IN CHRIST JESUS. THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS; OF WHOM I AM CHIEF. HOWBEIT, FOR THIS CAUSE I OBTAINED MERCY, THAT IN ME FIRST, JESUS CHRIST MIGHT SHEW FORTH ALL LONG SUFFERING, FOR A PATTERN TO THEM WHICH SHOULD HEREAFTER BELIEVE ON HIM TO LIFE EVERLASTING. NOW UNTO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, BE HONOUR AND GLORY FOR EVER AND EVER! AMEN."

It has been remarked of St. Paul, as a writer, by Paley, that he is very much

inclined "to go off at a word." Lively and ardent, he is arrested by some particular view of the object, in the course of his argument; and indifferent to the irregularity of digression, he immediately follows the natural call of his mind, and obeys it instinctively.

Thus, in the present chapter, he had referred to the fact, of the Gospel being entrusted to him, as an Apostle, on his conversion. And he recurs instantly to the humiliating circumstances, under which he had become an Apostle. We cannot fail to observe, that the disposition of St. Paul was singularly affectionate. And raised towards heaven, his soul expands in thankfulness for that free and sovereign exercise of grace, by which he had been so signally distinguished. He praises the glorious Redeemer, who had "put him into the Ministry," "enabling him," and making him equal to the high employment; and trusting him, as "faithful," in that sacred duty. His conversion, indeed, stands on

record to this day, as a pre-eminent instance of mercy, on God's part; and of devotedness, responsive to such mercy, on the side of his awakened servant. St. Paul did not forsake the religion of his fathers from *enthusiasm*. For the enthusiast courts persecution; and does not, like the Apostle at Jerusalem, and Philippi, and Cæsarea, avoid it, where, with a safe conscience, he could flee from one city to another. Nor was he *deceived* by any artifice of others. This is proved by the miraculous blindness, which continued to oppress him for three successive days, and then, suddenly, departed from him. And as evidence, that he himself did not act the part of a *deceiver*, witness the loss of worldly reputation, and of rank and friends! Mark also the exchange for these, obtained in bonds, abuse, stripes, and at length, death itself! But "all to him was gain, for the excellency of the knowledge of Christ "Jesus our Lord[1];" and for

[1] Phil. iii. 8.

manifesting the strength of his attachment to the Saviour of his soul. From a review of the goodness of Almighty God reconciling him in Christ, He returns to an avowal of deep humiliation for his former course. He hesitates not in this Epistle, which was to be read publicly in the Church, during his own lifetime, and from generation to generation, to lay open the obstinacy of his mad career. He accuses himself, afresh, before God, as "a blasphemer" of the holy name of the Lord Jesus; and as "a persecutor" of the disciples of Christ, causing *them* even to blaspheme. Nay more, he continued, as he declares, to be "injurious" to them, "breathing out threatenings and slaughter[1];" hunting them to distant cities; and dragging women and men, with the same unrelenting violence, to receive the sentence of the vindictive courts, for belonging to Christ.

[1] Acts ix. 1.

This course, the Apostle followed in a sincere, but mistaken zeal, for the honour of God. He "did it in unbelief." Not *that* unbelief, which in pride rejects altogether a revelation from God; but in that of ignorance; which, mistaking the nature of the Gospel dispensation, judged of God's dealings according to the wisdom of man. How many, like St. Paul have acted conscientiously, while proceeding in ignorance of their duty! How many have sheltered pride, want of sense, anger, and self-will, under this mistaken plea—"I am acting according to my conscience." As if, in our *conscience*, we were not liable to error, as well as in our will, judgment, and affections. As if conscience *alone* had escaped uninjured by the fall of man. Howbeit he "obtained mercy." And at the first warning from heaven, bowed himself to the dust before God, exclaiming "Lord, what wilt thou have me to do[1]?" And

[1] Acts ix. 6.

fully did his after life prove, how sincere was his conversion. No vain excuses are ever heard falling from this lowly Apostle. No attempts are made at self-justification. No false plea is set up, of atoning by his subsequent obedience, for his past opposition. He had conducted himself ignorantly, rashly, proudly, cruelly. But, the grace of God had convicted him. And he had sorrowed for his offence, "with godly sorrow." He had laid hold on the cross of Christ, and "preached that faith," both by his doctrine and conversation, which he had once "laboured so earnestly to destroy[1]." Is it to a spirit of amendment, arising from his own powers, that he attributes his altered state? Far from it. It was the grace of our Lord," that "was exceeding abundant." It was this grace, this divine energy, which so enlightened his conscience, quickened his perceptions, and purged away all his prejudices, and

[1] Gal. i. 23.

false notions of the truth, that he "laboured more abundantly" than all his other brethren among the Apostles, in the very opposite direction to that, in which his ardent spirit had hitherto been hurrying him. "Yet not he, but the grace of God which was in him[1]." This grace it was, which "was abundant;" which truly "abounded with faith and love, which is in Christ Jesus." His *faith* was hereby enabled to discern, and rejoice in, new objects. In God, as the Father of *all*, and not the Sovereign of Israel only. In the Messiah, not as a temporal prince, ministering to the ambition and honour of the Jews alone; but as a Saviour, "wounded for the transgressions, and bruised for the iniquities[2]" of a lost world. In Christ, as a "man of sorrows and acquainted with grief," "tasting death for every man[3]," and "lifted up, like the serpent in the wilderness[4]," that all who felt the poison

[1] 1 Cor. xv. 10.
[2] Is. liii. 5.
[3] Heb. ii. 9.
[4] John iii. 14.

of sin working within them, might, "look unto Him and be saved." This Messiah of Daniel; this Shiloh of Jacob; this star-betokened Prince of Balaam; this Immanuel of Isaiah[1]; he now beheld, by a new faith, as "making his grave with the wicked[2], and with the rich in his death:" as hidden from the world, like Jonah, for three days and nights; then, ascending up on high, and leading captivity captive. The Messiah, in all these glorious characters and distinctions, he now beheld, in a new light. And by that very Messiah, from his seat of glory in the heavens, had he been arrested, and made to understand, that, in persecuting the Christians, he was persecuting Jesus of Nazareth.

If such were the change undergone by his *Faith*, his *Love* in Christ Jesus, was found fully corresponding thereto. He no longer considered the Jews, as the only portion of mankind cared for by God, or fit to be

[1] Is. xlv. 22. [2] Ib. liii. 6.

regarded. His love became more comprehensive. For the Gentile, even more than the Jew, he was "in labours abundant; in prisons oft[1];" forbearing, when he was ill treated; and preserving "the ornament of a meek and quiet spirit[2]," instead of indulging that impetuosity of mind, by which he had been, formerly, so unhappily distinguished.

Thus dwelling on the grace, which had checked him in his sin, and humbled him, and cheered him with the assurance of pardon, and given a new direction to his principles, and higher objects to his hopes, he exults in the thought of others partaking similarly of God's love; and exclaims, in the fulness of his heart, "This is a faithful saying and worthy of all acceptation; that Christ Jesus came into the world, to save sinners." Let them hear this, who would persuade us, that Christ came but to republish the law of nature; to give a purer code of

[1] 2 Cor. xi. 23. [2] 1 Pet. iii. 4.

morals to the world; to be a superior kind of Teacher; a higher Prophet; a more eminent Socrates! For no such purpose, singly, came the Son of God. Prophets *might*, with the lip of inspiration, (we may dare to believe,) have taught the way to heaven; though not so clearly, as "*that* Prophet, that should come into the world." But Christ Jesus came to do, what "a Hecatomb of Prophets[1]" would have failed to accomplish—to *save sinners*. He came, to be a substitute, on Calvary, for a lost race of human beings; to undergo the accumulated load of guilt, and all the concentrated weight of punishment due unto sin. And this He accomplished, that sinners, by a living faith in His merits, might find mercy, and have power to repent. That the penitent believer might, through the satisfaction of his cross, escape the awful denunciations of wrath; and be rescued from the tyranny and defilement

[1] Scott's Christian Life.

of indwelling sin. Have they no need of a Saviour? Let them hear this holy, humble Apostle, who was "blameless touching the righteousness of the law[1];" who had not wilfully given way to open violations of God's commands: hear him, in the extremity of self-censure, declaring himself "the very chief of sinners;" nay, actually making the extent of his own error, the token and ground-work of God's manifestation of mercy. Hear this lowly-minded servant of the Lord, declaring, that "for this cause he had obtained mercy;" that in him, as chief offender, Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him. This indeed is genuine humility; not only to feel one's self unworthy, but to acknowledge it: and not barely to acknowledge it, but to hold out one's own errors with so much propriety of disclosure, and so much openness of

[1] Phil. iii. 6.

mind, that while they become instrumental in deterring others from the commission of similar sins, God may be magnified in his grace, as "the Author and Finisher" of salvation. And thus, reflecting on the benefit to be derived from the remembrance of his own guilt, the Apostle passes on to the soothing balm of hope applied to his soul; and ascribes "unto the King, eternal, immortal, invisible, the only wise God, glory for ever and ever. Amen."

I. The humble man is the only one, who knows what is the disease of his soul; what the remedy is, provided by mercy; and by what means, that remedy becomes healing in the renovation of his spiritual frame. He alone applies to Almighty God, as a suppliant before the cross, in that spirit of prayer, which is revealed as being acceptable unto God. For he alone is continually seeking forgiveness, as one that

had much to be pardoned; and imploring grace, as one, that could not overcome sin, without continued assistance from above.

If this disposition, to one who should have commercial or scientific views in life before him, as his chief aim, be inconceivably important, infinitely more so must it be to those, who at an early period of life, as in our Church, are entering on that vocation, so condescendingly used by the Redeemer when upon earth: who offer themselves to God, crying, each one, "Here I am, send me;" for I am willing to be employed in leading men's souls from darkness unto light. "Alas! who is sufficient for these things[1]?" In the primitive times, men, on hearing themselves designed for the ministry, especially the higher grade, would flee away for a season, fearful of encountering the load of such responsibility.

[1] 2 Cor. ii. 16.

The derogatory mode of speaking of our sacred embassy, too commonly as a *profession*, has lowered, to a certain degree, its *sacred* character. Yet still are there many to be found, who, without shrinking at the implied call of Him, who *enableth*, have an anxious feeling about their future prospect of usefulness. Such do not think, that, to preach a showy sermon, is all that is requisite. They desire to be devout intercessors in the congregation. They fear, lest any thing in manner or temper; in their mode of reading, or teaching; lest any want of address in exhortation or rebuke; lest any abruptness in attempting to console; lest any want of energy, or over zeal; any word where silence would have been better; or silence, when the voice of the Minister should have been heard, may hurt the cause of Christ:—they fear, I say, as they look forward, lest any even unintentional infirmity on their part, should cause the Gospel, like Pharaoh's chariots, to drive heavily. And if St.

Paul looked sorrowfully on *his* unfitness for so great a work, how shall a Minister (in these times of singular excitement, and shaking of the ark of God, and change of ancient laws and customs—these days of coldness and backwardness, and luxury and covetousness withal) not tremble to go forth in such a cause! How shall he that is a Minister, not look back to his first entrance on his holy office, as a herald of salvation, with astonishment, that God should have committed such a treasure, as the preaching of the everlasting Gospel, to an "earthen vessel," such as himself! Shall he not be calling to mind (I will not say often, but) always, *what* he *was*, before this commission of mercy was entrusted to him; before the golden keys, that open Heaven's gates to the aspirations of faith and the sighings of a contrite heart, were placed under his discretionary charge? Shall he not thank God for such a mark of confidence from on high? Shall he not bless Jesus Christ our Lord, "for that he

counted him faithful, putting him into the ministry?" Shall he not ascribe every change and chance of life, to the providential guidance of the great Head of the Church, whereby, in any way, by example, by friendship, by education, or, by some book giving a new turn to his thoughts, or by some influential Ministry, he may have been led onward to burn incense in the sanctuary? Shall he not adore God, who has thus "enabled him;" thus placed talents of infinite value in his hands; thus "put him into the ministry," through an energy of grace operating on his heart?

II. Here, also, we have an eminent instance of a man acting, as it is called, *conscientiously*, and yet acting wrong. True it is, that in some cases, God may withdraw his grace, in order to humble a mind which has been acquiring a taint of pride. But, as years roll over our heads, how often do we find, that while we thought we were

acting in our own view, conscientiously, we were in fact mistaking our line of duty, from passion, from the want of knowledge, from neglecting, or resisting advice! And thus, our conduct may have been highly culpable. It is related of the celebrated Cartwright, one of the first Dissenters in England, that although one of the most active opponents of the Church, in the earlier part of his life, he afterwards regretted his hot zeal, and died in communion with that Church, to which he had been so bitter an antagonist. Yet no doubt he was acting, as he once thought, conscientiously. He imagined at the time, that he was doing right; but he was plainly resisting constituted Ecclesiastical authority. He was creating a schism in the Church, and causing much discord and confusion of party; and surely herein, violating the laws of charity and order. Would we know whether *we* be acting conscientiously, let us always enquire, whether our course of

conduct is tending to promote the general cause of truth and love. Be careful in assuring yourself, that there is no *private* feeling covered over with the high sounding term of conscience; no neglect of plain duty for romantic enterprise. Beware, at these times, of names, excited feelings, and sound of words. Beware of *self*, under every possible disguise. Be earnest in prayer. And let not the Deceiver entrap you, on your very knees, by insinuating false motives and uncertain methods of serving God. Neglect not human means. Seek the advice of them, that love, and (having ability) will not intentionally lead you astray; and then, God will guide, or overrule your course.

III. If we desire salvation, we deceive ourselves, while we expect it otherwise than through Jesus Christ "the way, the truth, and the life[1]." If we desire it

[1] John xiv. 6.

through Him, we must feel our sin. Whether we think it great or small (as compared with that of others,) we must grieve for our sins, as a burden too heavy to be borne; and we must have a firm and sweet persuasion, that the Son of God is a Saviour, able, and anxious to relieve us from the pressure of this burden. And if we believe this from the heart, we shall most naturally apply to God, to pardon us for Christ's sake, and to endue us with that grace, which is diffused, in faith and love, throughout the spiritual frame. Awake unto this feeling! thou soul that hast not yet been awakened, and Christ will give thee light, and life, and zeal. Poor and unworthy though we be in ourselves, the ascended Friend of the human family is rich in the almightiness of grace. He delights to give, far more than we are ready to ask. His recompense is peace in this life, and glory hereafter. Shall we have the Apostle's example ever before us, and not be profited? Doth he not assure us,

that his peculiar case was constituted as a pattern, that none might despair, who, like him, had only to be convicted of sin to learn to hate it; had only to hear of Jesus, and hasten to love and obey Him? If we have found this "pearl of great price [1]," let us know how to value it. If we be indeed humble, because aware that we are guilty; and hungry after righteousness, since the grace of the Lord is exceeding abundant in our need, then fail not, after the Apostle's example, to ascribe all praise unto God. The hypocrite will pretend to be penitent, and mortify his outward man; but *praise* he cannot counterfeit. Praise! that sacred overflowing of heartfelt joy in Christian souls. This is one of the pure delights of earth; one of the foretastes of Heaven. It will not always find the power of utterance. It is sometimes too vast for expression. Yet if not in words, in devotion of soul, it rises in thankful adoration

[1] Matt. xiii. 46.

of the "King eternal, immortal, invisible, the only wise God, to whom, Father, Son, and Spirit, be honour and glory for ever and ever. Amen."

LECTURE VI.

1 Tim. i. 18. to end of chap. ii.

" THIS CHARGE I COMMIT UNTO THEE, SON TIMOTHY, ACCORDING TO THE PROPHECIES WHICH WENT BEFORE ON THEE, THAT THOU BY THEM MIGHTEST WAR A GOOD WARFARE; HOLDING FAITH AND A GOOD CONSCIENCE; WHICH SOME HAVING PUT AWAY, CONCERNING FAITH HAVE MADE SHIPWRECK: OF WHOM IS HYMENEUS AND ALEXÁNDER; WHOM I HAVE DELIVERED UNTO SATAN, THAT THEY MAY LEARN NOT TO BLASPHEME.

" I EXHORT THEREFORE, THAT FIRST OF ALL, SUPPLICATIONS, PRAYERS, INTERCESSION, AND GIVING OF THANKS, BE MADE FOR ALL MEN; FOR KINGS, AND FOR ALL THAT ARE IN AUTHORITY; THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY. FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR; WHO WILL HAVE ALL MEN TO BE SAVED, AND TO COME UNTO THE KNOWLEDGE OF THE TRUTH. FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS, WHO GAVE HIMSELF A RANSOM FOR ALL, TO BE TESTIFIED

IN DUE TIME. WHEREUNTO I AM ORDAINED A PREACHER, AND AN APOSTLE, (I SPEAK THE TRUTH IN CHRIST, AND LIE NOT;) A TEACHER OF THE GENTILES IN FAITH AND VERITY. I WILL THEREFORE THAT MEN PRAY EVERY WHERE, LIFTING UP HOLY HANDS, WITHOUT WRATH AND DOUBTING. IN LIKE MANNER ALSO, THAT WOMEN ADORN THEMSELVES IN MODEST APPAREL, WITH SHAMEFACEDNESS AND SOBRIETY; NOT WITH BROIDERED HAIR, OR GOLD, OR PEARLS, OR COSTLY ARRAY; BUT (WHICH BECOMETH WOMEN PROFESSING GODLINESS) WITH GOOD WORKS. LET THE WOMEN LEARN IN SILENCE WITH ALL SUBJECTION. BUT I SUFFER NOT A WOMAN TO TEACH NOR TO USURP AUTHORITY OVER THE MAN, BUT TO BE IN SILENCE. FOR ADAM WAS FIRST FORMED, THEN EVE. AND ADAM WAS NOT DECEIVED, BUT THE WOMAN BEING DECEIVED, WAS IN THE TRANSGRESSION. NOTWITHSTANDING SHE SHALL BE SAVED IN CHILDBEARING, IF THEY CONTINUE IN FAITH AND CHARITY AND HOLINESS WITH SOBRIETY."

IN the opening of this Epistle, St. Paul had explained to Timothy, the purpose, for which he had stationed him at Ephesus. After this he had made a digression, in his usual manner, on mentioning the Gospel, ascribing the highest glory to God, for manifesting so gracious a scheme, and for

exercising such mercy, in calling him to partake of the privileges of grace. And not this alone; but for having invested him with the Apostolic office—him, who, before, had been a blasphemer, a persecutor, and injurious.

He now proceeds to direct Timothy in the course, which he wished him to pursue, for the benefit of the Ephesian Church. And this instruction he happily introduces by one of his mingled expressions of affection and authority; addressing him as his "son," while requiring obedience to his sacred charge. At the same time, he animates the humble spirit of Timothy, by reminding him of those prophecies, which had illuminated his entrance into the Ministry, and given bright anticipation of zealous fidelity and success in his laborious warfare. He charges Timothy to hold fast his faith, as the lively principle and stedfast support of "a good conscience." And he laments that some, having perversely disregarded this essential proof of

a true belief in Christ, having thrown aside this spiritual compass in the great voyage of life, had suffered shipwreck, amid the hidden rocks of temptation; and lost the treasures, with which they had once been so richly freighted. Two of these he mentions by name, Hymeneus and Alexander, as having once been alive in the truth: but who, having become blasphemers, had been judicially subjected to some awful punishment. They had been permitted to fall (perhaps for a season) under the vengeance of the enemy of man: in the hope, that by this tremendous discipline, they might learn better things. Passing on to the opening of his most instructive charge, the Apostle exhorts that, first of all, the duty of public prayer be fully, and piously established. That "supplications," that is, desires for the pardon of sin, be offered up unto God: that "prayers," or petitions for grace and temporal blessings, should follow: that "intercession," or fervent requests in be-

half of others, be put up at the throne of mercy; and that the whole service be crowned by devout praises and thanksgivings, for all blessings already received. Jews (it is well known) refused to pray for any except Jews. But the Apostle of Him, who came to extend and fulfil the older covenant, charges, that "all sorts and conditions of men" be included in the forms of Christian devotion. Let kings, says he, and all that are in authority, be prayed for: that their hearts may be so influenced, as to suffer us to dwell in peace and quietness, serving the Lord in all godliness, and discharging the relative duties of life with faithfulness and honesty. When we consider that the monster Nero, probably, sat on the imperial throne at this period; and that Pliny and Festus were not atrocious specimens of the magistrates, before whom Christians were frequently dragged, we may here behold a beautiful illustration of the Godlike character of Christianity. We

see the temper, with which, at such a period, the disciple of Jesus was imbued: and we cease to wonder, that, by the meek and persuasive influence of such a religion, the abominations of Paganism soon became most effectually opposed, and at length overwhelmed. This injunction, of praying for men of all nations, and rank and character, I am anxious, continues the Apostle, to enforce. It is a custom "good," as far as relates to ourselves; by creating an interest in our hearts for the welfare of them, that be thus solemnly recommended to the mercies of God, in our devotions.

It is, moreover, "acceptable in the sight of that God" with whom we have to do. For our God is one, who is "no respecter of persons[1]." He is not one, that careth only for some of his creatures, and turneth away, indifferent to the present and future happiness of the remainder. He is a God, who glories in the title of "our Saviour."

[1] Acts x. 34.

He hath commanded the message of mercy to be proclaimed to "every creature in all the world[1]." He "willeth, that all men should be saved" from the corruptions of a sinful nature; from the pangs of a guilty conscience; and from the fire of eternal wrath. And in order to accomplish this, He provideth, that they should gradually arrive at the knowledge of the truth, as revealed in Christ Jesus. True it is, that Jehovah was, for a time, called the God of Israel. Nevertheless, he left not himself without witness in the Gentile world. His fatherly care was shed over them, that were not in open covenant. Their privileges were lower; yet were they his creatures and his servants. And who among the sons of men shall limit the efficacy of Christ's death, within bounds, which God has not prescribed? Thus, did St. Paul enjoin that prayers should be offered up for all, because God

[1] Mark xvi. 15.

willeth "that *all* should be saved." And he proceeds to enlarge upon the principle, from the consideration of the Divine nature, and consequent unity of plan, together with the powerful argument, derived from the death of Christ, as a universal propitiation.

There is "one God," saith the Apostle. He, who, in other places of much clearer import, asserted so strongly the distinction of persons in the Godhead, is by no means in this passage, to be supposed contradicting himself. Remember one of our leading canons of interpretation, and examine the context: and what do we find to be the scope of his reasoning? Is it not this? There are not *two* Gods; one for the Heathen, another for the Jew. There is but one God: who, by the perfect plan of redemption, is the God of both, and hath gradually developed the scheme of salvation, as man is able to receive and profit by it. There is "one God and Father of all, who is above all, and through all, and

in you all[1]." And as this Supreme Sovereign of the Universe ruleth over all, so, is provision of mercy, through the Mediator, intended to embrace all. The second person of the Godhead is that Mediator. He is one also in counsel. Not interested for this or that nation, or party of mankind alone; though He giveth grace in what order and degree it pleaseth Him. He standeth between the Divine Majesty and the race of Adam; able, at once, to vindicate the Divine honour, by satisfying, where the glory of God had been dishonoured through man's rebellion: and yet, securing mercy for the creature, by undergoing the justly-deserved penalties of sin. He is the man Christ Jesus. As such in the nature assumed by Him, the Apostle speaks of the Redeemer: because, in the human nature, we are chiefly to consider the Lord Jesus as discharging the glorious office of Redeemer. He suffers as man. He satisfies as God. It

[1] Eph. iv. 6.

is the Divine nature, whereby the sacrifice becomes infinite in value. It is the human nature, that of *man*, (not of *a man*) through which the Godhead is manifested. Thus, a body is prepared. A victim is provided. Satisfaction is rendered. Perhaps, the Apostle found it the more necessary, at that period, to insist on the human nature of the Mediator. For, already, were mystical notions of false teachers beginning to prevail. It was maintained, that the body of the Lord was not real; that Christ merely *seemed* to die; and that it was derogatory to the Godhead, to imagine Deity, in any way, allied to flesh—the fancied source of all corruption. Persevering in this great object, St. Paul returns to his all-important doctrine, that Christ "gave himself a ransom for all." Thus does he strengthen his argument for the propriety of our intercession for *all:* because the ransom, or price of redemption, is universal. And though the " sound be not yet gone forth into all lands, nor the words of

mercy into the ends of the world," yet shall it "be testified in due time[1]."

Then, as if enlivened by the remembrance of his own appointment to the Apostolic charge, he breaks forth, declaring solemnly, and calling God to witness, that he was a Herald in this great embassy of reconciliation; an Apostle; and a Teacher of the heathen world in faith and truth. His designation to this office was by some denied. By others he was represented as courting the favour of the Gentiles by evil concessions; concessions (it was pretended) so unworthy of a believer in the God of Abraham, Isaac, and Jacob. Yet, as his command of intercession for all, and his other injunctions which he was preparing to give, were so much opposed by Jewish prejudices, he repeats, with an appeal to the Lord of all, his unshaken claim to be considered an Apostle of the Messiah; and thus, insists on the deference due to his authority. "I will, that the Temple at

[1] Ps. xix. 4.

Jerusalem be no longer considered the only place, where the God of Glory may be worshipped. But in every place, "where two or three are gathered together in Christ's name," let God be adored in spirit and in truth. Let, I pray, the *men* lead the service: not in the spirit of narrowness of mind, and anger against others, but in love; "lifting up holy hands;" not merely washen with water, but cleansed from adultery, rapine, and blood. "Without wrath and doubting." Not praying in doubt and distrust, but with expectant faith in the promises and gracious declarations of God.

Next, to show how important he considered every thing, which might weaken the influence of the Christian name, he proceeds to warn the females of the Ephesian Church, against that fantastic love of dress; which either cherishes vanity, or violates purity of manners: that excessive love of ornament, which takes the mind off from its own spiritual and intellectual culture,

to meditate, as on a matter of importance, on the decoration of the person. Absurd, as is the attention with which dress is now regarded, it was of no less importance in the days of the Apostle. The Eastern women, in particular, and those infected by their example, were pre-eminent in this folly. It was principally indulged in by that sex, who, before the light of Christianity, were regarded either exclusively as objects of admiration; or, scarcely above menials in a household; as children in mind; who were not, till after the diffusion of the Gospel, rendered, generally, the companions, the friends of men; and the purifiers of society.

For a woman, however, proceeds St. Paul, to assume the office of a teacher in the public assembly, is by me peremptorily forbidden. Nor do I sanction any such assumption of authority. For submission is, at once, the ornament of the female sex, and the remembrancer of the first fatal transgression, by which, Eve, being de-

ceived, destroyed the hopes of all. Yet delighting ever to heal, when he had forced himself to wound, he adds, that the woman, by whose first error, innocence and happiness were lost, was also the instrument of restoring our nature; and that by bearing the promised seed of mercy, woman has become the intermediate agent in bruising the head or power of the tempter, and "bringing life and immortality to light," by Him, in whom all the nations of the earth are blessed.

Thus then, to sum up the substance of the Apostle's remarks, were the narrow prejudices of the Judaizing Christians reproved. Prayer, for all, was enforced from regard to God, as the universal Lord and Saviour of Gentile, as well as Jew. The acceptableness of prayer is also declared under all cases when offered with a right spirit of faith. And regulations, extending to simplicity of dress and manners, and requiring the exclusive ministry of *our* sex, are proposed, from a humiliating but

consolatory meditation on the loss of all in Paradise.

I. See, in what the life of a Christian, and especially a Christian *minister*, consists. To "war a good warfare." Enemies are opposing within, without, and around. Trials arise, from day to day, in his occupations, in his hours of relaxation, in his very moments of prayer. Errors of mind, and infirmities of temper, need continually to be brought under subjection. Sin, under every delusive form, requires to be opposed: disappointments must be borne: pain must be encountered: loss endured: ill-nature met with: kindness be often misunderstood. Our motives will be cruelly accused: and the restless spirit of one man will be found overturning the happiness of many. In short, however strict Christian resolutions may be; however sincere our endeavours to preserve a right course; the malice of Satan, the fraud, spite, and folly

of man, and the lamented corruption of our imperfectly renewed heart, will be continually opposing our progress towards Heaven. We must, therefore, resist with the whole panoply of grace; with the "sword of the Spirit which is the word of God[1];" with the hope of salvation for an helmet; with the shield of faith; with the armour of righteousness on the right hand and on the left. Nor will our warfare be in vain. The battle is the Lord's. We fight for Christ, and for the extension of his kingdom. He is the great captain, "whose we are, and whom we serve[2]." And if his interest be thus dear unto us, every thought, word, and deed, which we regulate by constant discipline (through grace sought and cherished) will hasten his kingdom. The influence of living faith and love will be exemplified, and cause his service to be precious, and spreading throughout the earth.

[1] Eph. vi. 17. [2] Acts xxvii. 23.

II. If the Apostle considered prayer of so much importance in the congregation, how do *we* observe this duty? Is it rested in as a mere form? or, entered into as a service, in obedience to the will of God, and with the desire of gaining strength? Is it found purifying the heart, and promoting Christian dispositions? When we supplicate for pardon, have we first taken care to search for, and repent bitterly of our sin? How otherwise, shall our supplications for mercy, as "miserable sinners," be sincere? When we pray for grace, do we feel our *need* of grace? Of Almighty support, internal impulse, heavenly guidance, divine restraint, powerful consolation? Are we conscious, that "we are not sufficient of ourselves, to think any thing, as of ourselves[1]?" When we give thanks, do we, each, apply the consideration to our own hearts, and draw forth praise in return for every gift (all undeserved) spiritual and

[1] 2 Cor. iii. 5.

temporal? Perhaps, all these we do, in praying for ourselves. But remember how large a portion, intercession for *others* should form of a minister's prayers: and let us not herein be heartless and indifferent. The monarch under whom we live; the magistrates who act by his authority; the bishops and curates of Christ's flock; the institutions of the Church, or the establishments of education and charity; the poor and needy; while, with our lips, we celebrate the public services of the Church, is there created for these, a correspondent feeling in our hearts? Perhaps, indeed, the greatest hindrances to prayer—unbelief, ill-temper, or lustful passions, may be rioting within the soul. Remember the command of the Apostle. Remember the example of the Lord Jesus. Remember the evening in which He was betrayed, how, forgetting His own sufferings, (so fast and frightfully approaching,)He poured forth His prayers, not only for His Apostles, but for them "which should afterwards believe on Him, through

their word." Remember, how He wept over the sorrows of every inhabitant of that Jerusalem, which crucified Him; and, how He died in prayer for them, that nailed His blessed hands and feet to the accursed tree.

III. If we can hardly reflect on the character of that great Mediator, without being humbled at the thought of our need of His mighty intervention, what room can there be for pride and self-consequence in the heart of him, who knows that he must not even address a prayer unto God, except by the office of another? Christ must offer up our prayers: otherwise, defiled as they are, they can never be heard with acceptance. How deeply are we hereby reminded of our weakness, in presenting *such* prayers, as must (of themselves) be rejected! How abasing is the thought, that we are so unworthy, so unfit, in ourselves, to come nigh unto God, even with all the gracious influence of the Holy Spirit on

our hearts! that we must not dare to ask a favour from the God of Holiness, by an immediate approach; but are compelled to use Christ's gracious and ready intercession!

IV. A common share, of joy, or sorrow, want, or infirmity, will, in most cases in the world, create a common feeling of interest. And as the best of mankind cannot press onward to the bright throne of God, without the mediation of the Lord Jesus; nor the greatest of sinners expect mercy, but through that only access of a Saviour's name, we ought to labour after a kindlier feeling of love and charity. We ought to entertain a deeper interest in the salvation of those perishing souls around us. And when we hear from the inspired volume, that "God willeth the salvation of all," wherefore do we not pray for all; and exert ourselves, in every possible way, to be helpers to them, in this common offer of life eternal? What clearer and more painful proof, can a man, a Mi-

nister especially, possess, that his own heart is not right in the sight of God, than a feeling of unconcern about the perdition of his fellow men? "The hireling careth not for the sheep[1]." What, again, can be more delightful, more securely promising peace to our own souls, than the ardent prayer and the faithful endeavour, that others may find mercy in that day? O! seek salvation, my beloved, in the way laid down in Scripture. Judge yourselves by these unerring tests, and not by the deceptive assurances of the worldly, the formal, and the visionary. Seek grace to value the Mediator, and to be one with Him in mind, and purpose; and through Him, while yet "it is called to day," seek we the removal of our burden, and the promised newness of soul. For "no man cometh unto the Father, but by our only Mediator, Jesus Christ[2]"

[1] John x. 13. [2] John xiv. 6.

LECTURE VII.

1 Tim. iii. 1—8.

"THIS IS A TRUE SAYING, IF A MAN DESIRE THE OFFICE OF A BISHOP, HE DESIRETH A GOOD WORK. A BISHOP THEN MUST BE BLAMELESS, THE HUSBAND OF ONE WIFE, VIGILANT, SOBER, OF GOOD BEHAVIOUR, GIVEN TO HOSPITALITY, APT TO TEACH; NOT GIVEN TO WINE, NO STRIKER, NOT GREEDY OF FILTHY LUCRE; BUT PATIENT, NOT A BRAWLER, NOT COVETOUS; ONE THAT RULETH WELL HIS OWN HOUSE, HAVING HIS CHILDREN IN SUBJECTION WITH ALL GRAVITY; (FOR IF A MAN KNOW NOT HOW TO RULE HIS OWN HOUSE, HOW SHALL HE TAKE CARE OF THE CHURCH OF GOD?) NOT A NOVICE, LEST BEING LIFTED UP WITH PRIDE, HE FALL INTO THE CONDEMNATION OF THE DEVIL. MOREOVER, HE MUST HAVE A GOOD REPORT OF THEM WHICH ARE WITHOUT; LEST HE FALL INTO REPROACH AND THE SNARE OF THE DEVIL."

The Apostle Paul, in the early part of this Epistle, reminded Timothy of his principal

reasons for leaving him at Ephesus. He had, further, set forth in most powerful language, the fulness and riches of God's redeeming Mercy in Christ Jesus; and important directions had been issued for conducting the services of the Church. He now proceeds, to state minutely the requisite qualifications for a Minister of the Gospel. It is scarcely necessary to remind you, that, until the death of the Apostles, the term Bishop was indiscriminately applied to the Presbyters or second order, no less than to those, who, like Timothy, were chiefly employed in governing the Church. Nor was it, until all the Apostles were removed from this life, by the will of God, that the senior Pastors, who succeeded to the Apostolic office (not presuming to arrogate to themselves the title of Apostles, as almost sacred from its association) were exclusively termed, with becoming humility, the Bishops, or Overseers of Christ's Flock. "We can name the men," saith Irenæus, in the second century, "whom the

Apostles made Bishops in their several Churches, appointing them their successors: and who were left in the same power and authority which they themselves had."

In this valuable chapter then, we are to observe the Apostle, holding up the standard of excellence, to which a Christian Priest and Deacon, as well as Bishop, ought to attain. It "is a true" and important "saying," that he, who anxiously desireth to be admitted to the office of the Bishop (in the sense above explained) hath set his mind on "a good" and glorious "work". It is a calling indeed, in which, the honour of God, and the everlasting salvation of souls, are most deeply concerned.

Such an one must be "blameless;" unexceptionable in his general character. There should not be any evil propensity unrestrained, so that he be laid open to blame from those around him. There must be no foul blot, blackening his reputation. The evil yet within him, must be so watchfully subdued through grace, as that it be

not palpable before men. Rather must all faulty tempers be on the decline, coming under subjection. No single sin is to be permitted in him, who is appointed to turn sinners from the error of their ways.

The next head is, "The husband of one wife." When we remember how great were the profligacy, and the abominations in morals, at the time that Christianity appeared in the world, we shall not wonder at the Apostle giving this injunction. For we know, that, among the Gentiles, every husband had not his own wife; nor every woman her own husband. Even among the Jews, separation took place on occasions the most trivial; and a new marriage was formed, while the two parties were both living. None, saith the Apostle, must dare aspire to the sacred Office, who is living otherwise in this state, than with his wife. And when this example is duly set by the Pastor, it will, in time, be adopted by all who profess themselves Christ's disciples.

He must be "vigilant:" of an ardent, zealous turn of mind: not slumbering on his post: not given to indolent, listless habits: but a burning and shining light: watchful over himself, and observant of the least error, in the ways of them over whom he must keep a guard.

The Christian Minister must be "sober and of good behaviour." His passions and affections strictly and uniformly controlled. He must acquire a cast of mind, and a deportment, approaching to what is *venerable*. Abstaining from levity of manners, he will avoid a trifling, worldly, or flippant turn of conversation: and a becoming propriety will extend itself to the decorum of gesture, expression, and general exterior.

"Given to hospitality," or courteous to strangers. There being no places of public resort then generally established, the Christian Minister was to be liberal; and always ready to provide for the stranger, as a member of the common and united family of Christ; and even for the Gentile guest.

Not the mistaken hospitality of the present time is here meant; which squanders money in costly and frequent entertainments; indulges in variety of delicate dishes and choice wines, too often wasted among those, who are expected, as a matter of course, to invite in return; and are tempted to emulate the display and the expense. The true hospitality, required by the Apostle, implies a generous and courteous desire to relieve those, who from various causes might require protection, shelter, and needful refreshment. Such accommodation indeed as still, in Roman Catholic communities, is afforded by the sympathising inmates of the monastery or the convent.

He must be "apt to teach:" thoroughly imbued with all the vital and influential principles of the Christian Faith, in his own heart and life; the corruption of human nature; the necessity of trust in Jesus, and dependance on the Holy Spirit. He must be ready, and anxious, and "fit for the task of teaching." He must have the holy art

of adapting the truth to the taste and comprehension of his hearers. He must attain the higher skill (as a blessed instrument in the hands of the Divine Agent) of applying the word of life to their consciences. With the ignorant, let his instruction be lively, affectionate, and plain. To the well-informed, let the word of life be presented full and sound, clear and earnest. With the unbelieving, let him be discreet in discourse, while open: judicious in the mode of advancing his subject, while "not shunning to declare the whole counsel of God."[1] Before the worldly, let his conversation be pure, bold, and persuasive. Among the mourners, let him, with delicacy of feeling, impart that consolation which the Gospel, committed to his trust, alone can afford. In the midst of the happy, let him be affable and cheerful: let him try to give that safe direction to the general flow of thought and conversation, by which, edification shall be enjoyed in the easy interchange of mind.

[1] Acts xx. 27.

We often lose opportunities of doing good, by an over-refined, or affected manner in giving advice, or administering reproof. Not so, the word of the living God, "who knoweth whereof we are made." Hear the plain and forcible words, in which St. Paul deters from gross vice, ruinous to the character, and destructive to the usefulness of a Christian Teacher! "He must not be given to wine:" not only not a drunkard: not only, never seen to be intoxicated: but one, that sitteth not over the wine, wasting his time; over-stimulating the action of his body; enervating the powers of the mind; and cherishing the turbulent excitement of the appetites.

He must be "no striker." Paley selects this expression, in his Horæ Paulinæ, to prove the antiquity (if not the authentic character) of the Epistle. "For" says he, "it is an article, which no man who lived in an advanced æra of the Church, would have made the subject of caution. It agreed with the infancy of the Church;

and with no other state of it. Would a person who lived under a hierarchy such as the Christian, when it became a regular Establishment, have thought it necessary to prescribe, concerning the qualification of a Christian Pastor, that he should be no striker?" There may, yet, be portions of the Church, wherein the temptation is presented to an ungoverned temper. But the command stands in the word of God: and let him, who would burn incense before the Lord, disregard it at his peril!

"Not greedy of filthy lucre." This expression is used in Holy Scripture, solely to brand that *Minister of Christ* with infamy, who shows eagerness in acquiring money, by means, unbecoming his sacred calling. He who gained wealth, in any merely secular manner, was considered by the Primitive Church, as dishonouring the Ministry. To farm; to write on subjects unconnected with our holy calling, for profit; to be expert in making exchanges or purchases, (whereby the credit of the Priesthood is

lowered,) is, according to their view, here condemned. And if so, at a time when the Pastor (especially when taken from among the Jews) was sometimes connected with a trade; how disgraceful, at a period, when the Clergy are exempt from worldly occupation, by the pious munificence of Princes, and the ancient lords of the soil, under the *Guardianship of Law!*

He must be "patient:" or rather meek. The word includes all that forbearance under ill usage; that benignity of mind, and sweetness of behaviour, which adorn the close imitator of Jesus: of Him, who "when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself unto God, that judgeth righteously [1]."

"He must not be a brawler." By this, we must understand a person of tumultuous passions, and noisy impetuous manners. The Christian Minister would rather lose a portion of his due, than unworthily contend

[1] 1 Pet. ii. 23.

for it. He would rather be thought worsted in argument, than thunder forth his opinions with vehemence and acrimony. He is one, who contends earnestly for nothing, except for that "Faith which was once delivered to the Saints[1]:" and even then "The servant of the Lord is gentle and does not strive[2]."

He must, also, not be "covetous." He must not be over anxious to lay by his money from year to year, while just occasions of private charity, or calls from public institutions, rising around him, demand God's portion of his means. He, that is preaching the necessity of seeking heavenly riches, will never obtain credit for sincerity, while the desire of hoarding up earthly possessions is known to be his prevailing temper. It is one of those failings, which the world quickly detects in the Clergy. Though an host of virtues may shine in other parts of the man, what will atone for the absence of a heavenly mind? Nor will even the *ultimate* conquest of avarice, efface

[1] Jude 3. [2] 2 Tim. ii. 24.

in our hearers' minds the remembrance, that we were, *once*, under its sordid influence.

The Christian Shepherd must be one, who "ruleth well his own household with all gravity." There must be seriousness in a Minister of Christ. Not an affectation of solemn countenance, and measured words, and precise phrase; but a becoming quietness; an absence of all frivolity; an abstinence from the gayer scenes of life; a sedateness and sobriety of character, by no means inconsistent with the most artless vivacity of mind: for, commonly, will the cheerful spirit be found to be the companion and sure indication of a conscience at peace with God through Christ.

There must be "all subjection." All who are members of a Minister's family must hear his voice; must learn to be the same, before and behind him. They must conform to the regulations of his house. As his family is to be an *example* unto others, he must rule promptly and firmly; or there will be no virtue and religion practised. Yet

must he govern with mildness; or he will neglect one of the most powerful instruments of persuasion: efficacious, indeed, with most; those unhappy ones excepted, who "are hardened through the deceitfulness of sin[1]." It must be a careful study with him, to govern this "little flock," as a small parish. "For," justly remarks the Apostle, "if a man know not how to rule his own house (so small a society of souls) how shall he take care of a larger congregation, the Church of God?

The Apostle next proceeds to forbid "a novice" (or new convert) to be admitted into the Ministry. In that early period, there must needs have been required a sufficient trial of the constancy of a new convert. Little authority, would such have possessed over persons, in whose recollection they were lately professing Jews or Heathens. And with his just knowledge of human nature, Saint Paul expresses a well-grounded fear, lest pride should get posses-

[1] Heb. iii. 13.

sion of the young convert: lest, "being puffed up" with self-consequence and conceit, he should become an easy prey to the tempter.

Moreover, concludes St. Paul, "he must have a good report from those that be without." Even his old Heathen acquaintance must be able to bear testimony in his behalf, "lest he fall into reproach, and the snare of the Devil." Let him be able to show a clear reputation among those, who were once familiar with him, as a Layman. If otherwise, at once reject such an one. They that remember his past irregularity, or gross errors, will cast them in his teeth, to the disparagement of the faith taught by him: or, sit unawakened and unimproved, under the ministry of one, whose present pretensions form so great a contrast to his past unworthiness.

Well, may those who have already entered on the Ministry, tremble, on reading this portion of Scripture. And well

should they, who purpose devoting themselves to Christ, study, what a Minister of the Gospel ought to be.

I. First, let me ask, does the desire of becoming a Minister take possession of the heart? Mark the strength of the original word ὀρέγεται: *to reach after a thing earnestly and anxiously.* The Lord forbid! that any should ever enter this Institution, who are willing to engage in that holy office, from vanity. Such an one, as may be prompted by the desire of becoming a fine pulpit orator, displaying the advantages of a richly-toned voice! Or, as he may fancy, possessing a graceful manner, and fine elocution! May none ever pass through these gates to lay hold on the ark, from the desire of safe and easy preferment in the Church! And none, from the notion, that it opens the best prospect for giving rank and respectability, in this part of the world. How can young men take the vows, under merely secular motives of this kind, and yet, expect, that the Saviour of men will be with

them, to bless their Ministry, and to give them success in saving souls from everlasting misery? Conceive, I beseech you, the awful hardening, which the heart of a man may, *in one instant*, undergo, who, (although becoming a Minister of God from some motive, *entirely worldly*,) when he is asked "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office?" can calmly answer, "I trust so!"—I do implore you, my dearly beloved, to think upon these things. Remember that it is a "work:" that it is a "good work;" and therefore, all the energy of your hearts must be put forth that you may "work" and do "good," according to Christ's gracious intention. Pray most earnestly, that the desire of being thus sacredly employed, may be lively and vigorous in your minds, against that most important day of Ordination. Pray for God's Holy Spirit to simplify this desire; to make you pure in motive and purpose; and that your leading design may be, to instruct, to correct, to restore, to establish,

to save souls from the grasp of the great enemy; and to bring them unto the Son of the living God.

II. Next, let me intreat your attention to those marks of character, by which, a value for the Ministerial charge is manifested. No man can *suddenly* acquire these graces, merely by having the sacred right, conferred on him, of ministering in the congregation. Judas Iscariot was an Apostle —and a Devil [1]. All grace is commonly of gradual and secret operation; as our Lord teaches, in the parable of the fermenting influence of leaven on the mass which incloses it. These dispositions should begin in early life; or we shall ofttimes be disappointed in the hope of seeing the clergyman acquire them hereafter. Is there any vice or fault so glaring, as to make men, even now, point and sneer, and exclaim "is *that* a candidate for Christ's Ministry?" Is there, rather, that purity of mind which

[1] John vi. 70.

gives sure promise of the high estimate of conjugal duty, and tenderest fidelity? Can it be expected, that, he will be duly "watchful" over others, who is not vigilant over his own heart? and, will he not be rebuked by the painful taunt of his parishioners, "Physician, heal thyself?" Gentleness of temper, and propriety of manners, must be sought after; at once, remote from the formality of spiritual affectation, and all the frothy talkativeness of the trifler. A meek kindness, a simple courtesy of demeanour, purely springing from the sanctified heart, will best illustrate the Apostle's injunction.

And can any become "apt to teach," who have not been active in learning? Can we conceive the mortification of the Pastor, who finds his poor attainments in sacred, and in general literature, exciting contempt amongst his congregation? Who hears, perhaps, the galling remark levelled at himself, "How shall he teach us, who knows as little, or less than we do?"

Need I warn you (in the state of society in

which we live) against the danger of offending, under the head, of being "no striker." Let no ebullition of temper, induce you to profane that hand, soon to be engaged in the highest mysteries, which link the destiny of earth with the hopes of heaven, by "buffeting" a servant, as the Apostle calls it in another place: nor by sanctioning a disgusting mode of correction, towards those under authority, suited only to the chastisement of very early youth. It is so easy an outlet for violence of passion, and is so often countenanced in these lands, that I cannot entreat you, too earnestly, to be on your guard against such offensive discipline.

Intemperance, is so gross a vice, that it may seem almost needless, in this place, to allude to it. Yet the habit of using more, of stimulating liquors, than is absolutely necessary for health, should be seriously inculcated. Nor can I consider the Christian student as temperate, who does not rise from his meal, capable *at once*, of entering on *some*

branch of study, though, perhaps, it be not of the most abstruse nature.

As the Apostle mentions the subject of money, on two occasions, I would earnestly entreat all that hear me, to be scrupulously punctual, as they are entering into life, in all pecuniary concerns. To buy that, which cannot readily be paid for; to delay the payment of needful purchases; to pay (what are *called*) debts of honour, while the poor tradesman waits for his just demands to be satisfied,—all these, in any man, are so many acts of positive dishonesty: in the Minister, in the Candidate for the Ministry, the offence is doubled; because of the force of evil example. How shall he read the Eighth Commandment to a congregation, who is known to be owing money, that ought to have been paid; or, for which, he ought never to have become liable? To a young man, I would say, Have no debts. Pay, *at once*, for that which is absolutely necessary, if you have the means at hand. If not, be patient. Deny

yourself, for a time, till you can *honestly* purchase; and use not the property of others, under the notion, and semblance of its being your own, with discredit to yourself, and injury unto them.

Look forward to the regulation of your household, how small soever it may be, as a concern of the most important nature. Many a lesson may be learned from the management of a limited circle, which will be most valuable, in administering the concerns of the Church of God. You must introduce the practice of Religion, openly, as the foundation of your domestic government. You must not expect, that all will equally profit by your daily prayer, and reading of Scripture. Nor, must you imagine, that, *merely* to introduce family prayer, will act as a charm. On the contrary, the froward, among servants, will often think that their *very attendance*, is a favour done to you; and their joining in prayer, a sort of excuse for frequent misconduct. Persevere, nevertheless, in training up a little Church under

your roof, for supplying the congregation with faithful members, and adding to the Host of Saints in Heaven. Rebuke sharply, or gently, as the disposition of each may require; and let those, who will not profit under such a godly system (after sufficient trial) be dismissed, to make way for others, who are willing to accompany you in the journey to the kingdom of God. A private Christian's house, without any open worship of his God and Saviour, is a sight, that would astonish even the Heathen; who burned incense regularly to their Lares and Penates. But, the house of a Minister of Christ Jesus, without a domestic altar, and the daily sacrifice of praise, who shall describe!

What Timothy was expected to require of the Ephesian Pastors, it is just as necessary to require now. The circumstances of temptation may be altered; but the great Enemy of salvation neither slumbereth nor sleepeth. When the greatness of the work of the Ministry—with death,

with the value of one immortal soul, with the judgment seat before our eyes, is considered, is it not amazing, that so many are found ready to undertake such an office? One, in which their own eternal happiness seems to depend, in some degree, on the willingness of others, to follow Christ and be saved? But this is a thought of distrust and unbelief. "He is faithful that hath promised[1]." He hath died (a sacrifice for sinners) who hath said, "I am with you alway, even unto the end of the world[2]." He hath ascended, that hath sent down His Spirit, for our guide and support. Is this a God whom we may doubt? Is this a Saviour to be distrusted? Is this a Comforter, whom we may disbelieve? To Pastor, and to people, is Jesus a Saviour, willing that none should perish. Build every hope on Him, as the rock of your salvation; and "in the hour of death, and in the day of judgment," His love, and His mercy will be fully manifested.

[1] Heb. x. 23. [2] Matt. xxviii. 20.

LECTURE VIII.

1 Tim. iii. 8—16.

"LIKEWISE MUST THE DEACONS BE GRAVE, NOT DOUBLETONGUED, NOT GIVEN TO MUCH WINE, NOT GREEDY OF FILTHY LUCRE. HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE. AND LET THESE ALSO FIRST BE PROVED; THEN LET THEM USE THE OFFICE OF A DEACON, BEING FOUND BLAMELESS. EVEN SO MUST THEIR WIVES BE GRAVE, NOT SLANDERERS, SOBER, FAITHFUL IN ALL THINGS. LET THE DEACONS BE THE HUSBANDS OF ONE WIFE, RULING THEIR CHILDREN AND THEIR OWN HOUSES WELL. FOR THEY THAT HAVE USED THE OFFICE OF A DEACON WELL, PURCHASE TO THEMSELVES A GOOD DEGREE, AND GREAT BOLDNESS IN THE FAITH WHICH IS IN CHRIST JESUS. THESE THINGS WRITE I UNTO THEE, HOPING TO COME UNTO THEE SHORTLY: BUT IF I TARRY LONG, THAT THOU MAYEST KNOW HOW THOU OUGHTEST TO BEHAVE THYSELF IN THE HOUSE OF GOD, WHICH IS THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF

THE TRUTH. AND WITHOUT CONTROVERSY GREAT IS THE MYSTERY OF GODLINESS: GOD WAS MANIFEST IN THE FLESH; JUSTIFIED IN THE SPIRIT; SEEN OF ANGELS; PREACHED UNTO THE GENTILES; BELIEVED ON IN THE WORLD; RECEIVED UP INTO GLORY."

THE appointment of Deacons, arose, in the first instance, as we know, in a case of necessity. An appearance of partiality, exercised towards the Hebrew poor, in the distribution of alms among the needy at Jerusalem, led to a complaint from the widows of those Jews, who from long residence among the Gentiles, spake the Greek tongue. The Apostles, unable to relinquish their more important calls to prayer, and to the promulgation of the word of God, were yet anxious to remove this unfair imputation. They therefore appointed "seven men of good report, full of the Holy Ghost and of faith." Attention to the names of the first Deacons, shows the justice of the Apostles. The seven seem to have been Grecians: and this, at once afforded security, that the Hebrew widows would not,

derive superior advantages, on account of their supposed claims.

The Christian graces required in the Deacon, clearly show, however, that he was not intended, merely, as "a servant of tables." And the eloquent piety of Stephen, and the devoted zeal of Philip, prove, that the Deacons were quickly called to a higher sphere of duty, in spreading the Church of Christ. In fact, we find the three orders, Bishops, Priests, and Deacons, very soon recognized by the early writers. Ignatius, himself Bishop of Antioch in Syria, who was ordained A.D. 69, one year before the destruction of Jerusalem; and who (as Chrysostom relates) conversed familiarly with the Apostles—This Ignatius (when condemned to be torn in pieces by wild beasts, for his stedfastness in the faith) writes thus: "study to do all things in Divine concord under your Bishop, presiding in the place of God: and the Presbyters, in the place of the Apostolical Senate: and the Deacons, most dear to me, as those

to whom is committed the ministry of Jesus Christ."

Having seen, from the narration given in the Scripture, as well as from contemporary history, what the office of the Deacons was, let us now proceed to observe the rules laid down by St. Paul, for their conduct; and learn the sanctity of character, which they were required to attain.

"Likewise, must the Deacons be grave:" although tender in years, a chastised sobriety of manners, seriousness of mind, and true piety of heart, were expected of them. A behaviour, entirely consistent with the sacred embassy in which they were engaged, must ever be preserved by them. They must be like men, who had the world behind their back, and Heaven always before their eyes.

They must not be "double-tongued." Compelled to mix in the world, they must be careful not to appear, one thing before this man and this party; and another, before a different company. They must

not be found assenting to opinions, or concealing truths, on some occasions, which they were ready to deny, or to avow, (as a false prudence might seem to dictate,) under other circumstances. On the contrary, a simplicity of heart, and corresponding uniformity of deportment, must pervade the young, but devoted, minister of Christ Jesus.

As Temperance, of the strictest nature, was enjoined on the Presbyter, so also must the Deacon abstain from the free use of wine. Let the Law of the Jew, shame the self-indulgent Christian minister. Who is he, that, heated with the fumes of a late revel, or stupified with protracted sittings over his liquor, dares to pollute the sanctuary, with his unholy presence and touch! "And the Lord spake unto Aaron, saying Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation; lest ye die. It shall be a statute for ever throughout your generations: and that ye may put a

difference between holy and unholy, and between clean and unclean [1]."

"Not greedy of filthy lucre." The love of money in a young man, is a vice most unnatural; and can only be compared with vanity in the aged. But, in whatever manner the character is likely to be injured, let the Deacons, let those who are preparing to present themselves for this service, be on their guard in all dealings in money, on the right hand and on the left.

They must "hold the mystery of the faith in a pure conscience." Those inestimable truths, of pardon, and grace, and salvation, and joy, and peace in the Holy Ghost, have hitherto been, in part, concealed, and been "a mystery." Let them now clearly understand these, themselves, and unfold them to others; and cherish them, in a conscience purified by the Spirit of God, from the corruptions of a deluding world.

"Let these also first be *proved*." The

[1] Lev. x. 9.

original expression refers to the trial of metals, and precious stones; and to the scrutiny, exercised by the expert eye of the trader, whether the articles in question be worth anything, or be counterfeits. It was also, we may remark, the custom, in the Primitive Church, to publish the names of candidates for the ministry, openly in the congregation; that, if any were not found free from public censure, they might be at once rejected. And when we consider the inconceivable risk which is incurred (as by an ignorant pilot in a storm) by any unworthy minister, putting forth his hand to lay hold on the sacred things; how many souls may be saved, or may perish, according to his fidelity, we must acknowledge, that it is as great a mercy to himself, as to those immortal souls for whom he would, otherwise, become responsible, to stay such an one, and to give him warning—"Thou hast neither part nor lot in this matter."

The Apostle, then, proceeds to insist on

the purity, and fitness of character in the wife of a minister of Christ. A very little observation will show, how the cause of the Redeemer may be effectually promoted by an help meet for one, whose life is to be passed in saving souls. How, the gentleness and decorum of manners, the conciliating charity of temper, the sound discretion of judgment, the devout exemplification of a living faith; how, the home-loving virtues of such a friend and companion, not only for life, but for all eternity, tend to advance the Gospel, we must have seen. And how, the cause of Christ is retarded by commonness of character, by levity, by childish acquiescence in the fashionable follies of the day, by a forgetfulness of all the responsibility inseparable from the soul of a husband, alas, we can well conceive. The high and holy office of the ministry being considered, we must not wonder at the Christian Pastor's wife becoming the subject of Apostolic injunction. The same commands issued by the

Apostle for the regulation of conjugal attachment, and for the due government of the family of a Presbyter, or priest, are here also repeated for the guidance of the Deacon's household. A cheering promise is further added to him, who has used the office of a Deacon well, that he shall attain a higher step in the Church; and that he shall be endued with courage and boldness from above, in setting forth the glad tidings of salvation. Here, we have a striking proof, how closely our Church has followed the primitive model in the establishment of Deacons, as junior pastors. We should do wrong in setting up ourselves as judges; and *sentencing* other Christian communities, which have formed for themselves, within the last three hundred years, a new platform of Church discipline. Yet, let us bless God that we are borne out (from a close interpretation of Scripture) in our adherence to the Church of England, by her resemblance to that transmissive form, established by the inspired servants of the Lord.

These things had St. Paul written to Timothy, although he hoped shortly to come unto him. Yet lest any unforeseen detention should arise, he deemed them necessary, in order that one entrusted with so high an office, while tender in years, might know how to behave himself in the house, or family of God. "For this," continues he, "is the Church" or congregation "of the living God." However widely scattered through the earth, it is but one family. However divided men's opinions be, there is but one God, one Saviour, one Sanctifier, one Lord, one gate of death, and one Heaven for the redeemed. The Church is "the pillar and ground of the truth." It is, by this visible Church, "in which the word of God is faithfully preached, and the sacraments of Divine Grace duly ministered:" It is by this open confession of the Lord and Saviour, that God's glory is reflected upon earth to his honour, and to the establishment of the truth.

Touched by the hallowed remembrance of the truth, "the truth as it is in Jesus," the warm heart of the Apostle is at once "inditing of a good matter," and he must speak of the things, belonging to the glorious majesty of the Lord his God. "Without controversy" exclaims he, with a gush of religious feeling, "great is the mystery of Godliness."—That mystery, which has been hitherto hidden from the eyes of men, now beams forth in the revelation of the Son of man. "God was manifest in the flesh." Can words be plainer in describing the Son of the Most High, as stooping to take our nature upon Him—the nature, which had sinned—the nature, for which a sacrifice must be provided—the nature, which had become enmity against Heaven?—For this race, and in their nature, God becomes man[1]. "The Word was made flesh and dwelt amongst us. And His glory was

[1] John i. 14.

seen, the glory as of the only begotten of the Father, full of grace and truth." The Son of God, ("very God *of* very God [1],) was justified in" (or by) "the Spirit." The human nature of Christ, may convey to us some notion of what man's nature would have been, had Adam's transgression not brought on us, all our woe, and propensity to sin, and alienation from God. This nature, we read of, in Christ, as strictly human: yet (with reverential gratitude be it spoken) "yet without sin." "God gave not the Spirit, by measure [2]," unto Jesus. *That* Spirit, filled all the dispositions of His soul with such perfect and heavenly communication of gracious influence: that Spirit, so marked out the Redeemer, at His baptism, by the bright and dove-like descent: that Spirit, so encircled His path on earth with rich display of miraculous power; and after His ascension into Heaven, so visibly illuminated and guided the infant Church,

[1] Nic. Creed. [2] John iii. 34.

that the claim of Jesus to be "one with the Father" was established hereby; and His just pretensions to all the attributes of Deity, were fully vindicated and confirmed.

He was "seen of Angels." Gazed at by them with wonder, love, and joy. The Host of the Angelic choir, shouted with triumphant adoration, when He first appeared in human form. Some had already hastened to glad the blessed Virgin's heart with the heavenly promises. Their Seraphic pleasure was, to minister unto Him while on earth; to watch and attend Him in His conflicts with Satan on the mount of temptation, and in the mournful garden of Gethsemane: they were seen about His sepulchre on the morning of His resurrection; and they shone around Him at His ascension; and they will stand, a bright circle of attendants, around His throne, in the awful hour of final judgment.

He was "preached unto the Gentiles." The Jewish tabernacle having answered the intended purpose, "the vail was rent in

twain from the top to the bottom [1];" and "the partition wall was thrown down [2];" and the court of the Jews, and that of the Gentiles, became one. There was "neither Jew nor Greek, Barbarian or Scythian, bond or free, but Christ was all in all [3]," "God, blessed for evermore, Amen."

Then was He "believed on in the world." His "sound went out into all lands, and his words unto the ends of the world." The Morians' land soon stretched out her hands unto God. The Delphic Oracle became silent. Egypt cast her gods unto the moles and unto the bats. Britain to the West, and Parthia in the East; Ethiopia on the South, and Scythia in the North, with all besides, over which the Roman Eagle spread its conquering wing, rejoiced in the beams of the Sun of righteousness: yea, the whole civilized world forsook the low idolatry of heathens, and learned at the

[1] Matt. xxvii. 51. [2] Eph. ii. 14.
[3] Col. iii. 11.

feet of Jesus. And He, in due time exalted, sat on the right hand of God; angels, and principalities, and powers, and all in earth, and all in heaven, being made subject unto Him. "He was dead, but was alive again; and behold he liveth for evermore, Amen[1]." And, "behold! he cometh yet again. And every eye shall see him, even they that pierced him[2]." "And the Spirit and the bride say, Come! And let him that heareth, say, Come! And let him that is athirst, come. And whosoever will, let him freely take of the water of life[3]." Even so, come unto us, Lord Jesus, and dwell with us for ever!

I. What a brief, but impressive view of the chief truths of the Gospel? Must not meditation on these things, make us careful "how we behave ourselves in the Church of the living God:" of that God, unto whom all "hearts are open, and all desires

[1] Rev. i. 18. [2] Rev. i. 7. [3] Rev. xxii. 17.

known, and from whom no secrets are hid[1]?" How carefully should you scan your motives, before presenting yourselves; lest you cause the ruling Pastor, the successor of the Apostles in the Church, to "lay hands suddenly" on any of you. How chaste a heart, and pure a life, and devoted a service, and gravely decorous a demeanour, should those Deacons preserve in the Church, who desire to purchase to themselves a good degree; and to secure an humble confidence of the acceptableness of their ministrations, for Christ's sake. How cautious should they be, as to the society in which they mix! How select in their friendships; but particularly in that sacred and mysterious union of heart and soul, which, begun in life for mutual aid and guidance, before God, shall be perfected in heaven, with uninterrupted affection, and sanctified peace, among the mansions, and in the sight, of our God and Father.

[1] Coll. Comm. Ser.

II. Among the cautions of the Apostle, in so arduous a service as the Ministry, is that, against a *double tongue*.. If simplicity of intention be in us, with devotedness of soul to Christ, "What shall I fear, saith the servant of the Lord? If God be for us, who can be against us [1]?" It is the fear of man; that unworthy cowardice of heart, which makes the evasive tongue utter different opinions, at different times. It is the contemptuous smile of the scorner; the swelling look of the worldly; it is the affected pity for our ignorance of the world, and for our attachment to the serious fables of the nursery; it is the ill-founded, but sharp pointed jest; it is the deadness of the world; the glare of tinsel fashion; it is *Hell*, under all these disguises, which makes us afraid to look the worldling, the infidel, or the profligate in the face, and to say, "I am not ashamed of the Gospel of Christ. For it is the

[1] Rom. viii. 31.

power of God unto salvation,[1]" unto my soul, and unto every one that believeth. No, instead of this, the faint-hearted flinches in the day of battle, and suffers Satan's emissaries to stalk about the field in fancied triumph. It is this meanness of soul, which makes the trembling spirit slink away in silence, instead of bidding defiance to the hiss of venomous insinuation. Or, if he speak, it is in that under-tone of faultering hesitation, which, almost, betrays the cause, which he has vowed at the Altar to defend. My beloved brethren! go not forth in this mind. Be the same for Christ, before one man, and one company, that you are before another. Be the fervent, conciliating, stedfast defender of the truth. Lift up your heart to God, in these moments of subtle assault, for strength; and while the enemy comes on in pride and self-confidence, go thou forth, in lowliness and faith in Christ; and rejoice, if you can speak

[1] Rom. i. 16.

boldly for your Saviour, when He is insulted. He is looking down upon you. The cause is His. "Be faithful unto death, and He will give thee a crown of life[1]." But if you deny Him by silence, or unworthy compliance, He will deny you before His Father, and the holy angels, in the day of retribution.

III. Nay, rather let the Gospel be dearer unto us than life itself. Was God manifest in the flesh, for us, and for our salvation? Let us humble ourselves for Him; serving Him among His people, with humility of heart, and condescension to men of the lowest estate. As the Son of God was humble and lowly, so let us be humble and lowly in deed and in truth. That Spirit, which justified the Saviour of men; and with full unction poured out His grace on the head of Christ, will descend also to sustain all the members. For, if we be in Christ, the Spirit dwelleth in us; and

[1] Rev. ii. 10.

more grace is given to them, that use His preventing influences, and profit thereby. Even to them, is He precious, that pray for His help, morning, noon, and night; as hungry and thirsty souls, living "in a barren and dry land, where no water is." Cherish, then, His promised help in private and public; in God's word, in His Sacraments, and in all the channels of grace. "Ask, and ye shall have [1]." "He waiteth to be gracious [2]."

Gazed at by angels was the Son of the blessed. Shall we, "members of His body, of His flesh, and of His bones [3]," be slow to meditate on Jesus? To adore Him, to prostrate the heart before Him, by faith, until, faith is turned into vision, and hope into enjoyment? Look, indeed, unto Him, and be saved: for in Him only, is salvation. He is "the Lord, our Righteousness [4]." But, for the impenitence

[1] Luke xi. 9. [2] Isaiah xxx. 18.
[3] Eph. v. 30. [4] Jer. xxiii. 6.

of man, such a system of mercy as the Gospel, must long since have spread over the earth. Be it our care, that every soul, both far and near, shall know, that Jesus died to give him life; and that "whosoever cometh unto Christ, shall in nowise be cast out [1]." Preach unto the poor and ignorant, with as much tenderness, and interest in their salvation, as unto the rich among your flock: that, when the chief Shepherd shall appear, we may be found with Him, acknowledged for His own; endeared to Him by our services, cleansed and accepted by His mercy, however in themselves imperfect; and our chief joy shall then be, that they, who have believed on Him, through our word, shall be found with Jesus, "received up into glory."

[1] John vi. 37.

LECTURE IX.

1 Tim. iv. 1—10.

"NOW THE SPIRIT SPEAKETH EXPRESSLY, THAT IN THE LATTER TIMES SOME SHALL DEPART FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS, AND DOCTRINES OF DEVILS; SPEAKING LIES IN HYPOCRISY; HAVING THEIR CONSCIENCE SEARED WITH A HOT IRON; FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS WHICH GOD HATH CREATED TO BE RECEIVED WITH THANSGIVING, OF THEM WHICH BELIEVE AND KNOW THE TRUTH. FOR EVERY CREATURE OF GOD IS GOOD; AND NOTHING TO BE REFUSED, IF IT BE RECEIVED WITH THANKSGIVING: FOR IT IS SANCTIFIED BY THE WORD OF GOD AND PRAYER. IF THOU PUT THE BRETHREN IN REMEMBRANCE OF THESE THINGS, THOU SHALT BE A GOOD MINISTER OF JESUS CHRIST, NOURISHED UP IN THE WORDS OF FAITH AND OF GOOD DOCTRINE, WHEREUNTO THOU HAST ATTAINED, BUT REFUSE PROFANE AND OLD WIVES' FABLES; AND EXERCISE THYSELF RATHER UNTO GODLINESS; FOR BODILY EXERCISE PROFITETH LITTLE; BUT GODLINESS IS PROFITABLE UNTO ALL THINGS;

HAVING PROMISE OF THE LIFE THAT NOW IS, AND OF THAT WHICH IS TO COME. THIS IS A FAITHFUL SAYING AND WORTHY OF ALL ACCEPTATION. FOR THEREFORE WE BOTH LABOUR AND SUFFER REPROACH; BECAUSE WE TRUST IN THE LIVING GOD WHO IS THE SAVIOUR OF ALL MEN; SPECIALLY OF THOSE THAT BELIEVE.

At the conclusion of the last chapter, the Apostle had spoken of the Christian Church, as "the pillar and ground of the truth." But, lest any should imagine that the Church was infallible; that, in the body of believers, any were not liable to error, he hastens, in the most earnest manner, to warn Timothy, of corruptions arising within the Church. He is eager to strip these errors of any credit which can attach to them. And that no doubt may exist, as to the Divine source, from which his knowledge was derived, he proceeds to state distinctly, that what he was about to deliver, was revealed by the Holy Spirit. He asserts, that this Divine Guardian of Christ's Church had, "expressly," made known to him, that, in the latter

times, a most pernicious departure (yet a partial one) from the pure Gospel should occur. The "latter" or after-times, is an expression, probably denoting the successive periods in the Christian Church; and should not be restricted to the Apostolic age, or the years immediately following the overthrow of Jerusalem. "*Some* shall depart from the faith," from the true Gospel; and give heed to seducing spirits and doctrines of "devils." This prophecy soon began to unfold itself, in the pestilential mysteries of the Gnostics. Beginning with these, it ended not with them; but in the later ages, the unfounded claims to inspiration, the superstitious practices, the false pretensions to new revelations from God, from angels, and from departed spirits, too clearly prove, that the Apostle's warning reached downward to distant days, and came from the Eternal Spirit, who "searcheth the deep things of God[1]." The doc-

[1] 1 Cor. ii. 10.

trines of devils (or rather demons) have been explained, as referring to those imagined mediators between heaven and earth, which a corrupt Christianity introduced, to the disparagement of the one only Mediator, Jesus Christ. Was the everlasting Advocate with an offended God, "talking, or pursuing, or in a journey, or asleep, and requiring to be awaked [1]," that these midway intercessors should have been set up? Must the ear of the departed saint, and the favour of the canonized, be first secured, in order that the notice of our Ascended Lord should be more readily gained? Dishonourable suggestion! Overthrowing, at once, the omniscience and graciousness of *his* love, who considered himself as persecuted, when Saul dragged the Christians to death; who told the name of the street, in which Ananias dwelt at Damascus; and the trade of Peter's host, while he tarried with Simon, at Joppa; so

[1] 1 Kings xviii. 27.

dear was the interest of the Christian, in his Lord's eyes! This debased faith will, however, be propagated by them, while they "speak lies in hypocrisy." That is, while they pretend to higher degrees of knowledge and sanctity than others. With all the outward affectation of lowliness, they will maintain these fictions. They will recommend, as truth, to the ignorant, that which is contrary to the word of God; and attempt to establish new articles of Faith, by impostures, of which they prepare, and must know, the secret machinery.

To little purpose have we studied Ecclesiastical history, and acquainted ourselves with the pollutions of a Church, from which our national communion has been, by God's mercy, purged, if we do not, in these words, recognise the Church of Rome. Holding, as that Church does, the vital doctrines of the Trinity,—Atonement by the Son of God,—Sanctification through the Spirit of Grace, it almost makes one weep, to reflect, how these truths have been buried by the

accumulated tradition of ages, (washed down by the stream of time,) until, the Tree of Life is almost choked with injurious rubbish, and scarcely gives fruit for the healing of the people.

But plainer signs, of a spirit opposed to genuine Christianity, are yet given: and they who manifest attachment to them, and uphold them, are declared, by the word of inspiration, to be "seared in their consciences." The deceivers should be found, "forbidding to marry:" and lo! the Manichean, and the Encratite, and the followers of Marcion, were, in the first two centuries, heard to declare an Ordinance to be evil, which, God, on creating man in a state of Paradisaic innocence, had pronounced to be good. Then followed the swarms of monks, and nuns, and hermits, professing poverty, while living in luxury; and discountenancing the conjugal bond, while often under the gross thraldom of sensuality in every shape: commanding to ab-

stain from meats, while every delicacy that the ocean, or the river, could provide, was suffered to pamper the appetite. On such unworthy distinctions in food, the Apostle enjoins, that no stress should be laid. They had been commanded by the Law of Moses; and they had answered the purpose of that elementary dispensation. The Jew was merely taught to regard some animals as unclean, which were solemnly offered in sacrifice to Heathen deities. And what could more effectually draw the line of separation between the worshippers of God, and those of Baal and Ashtaroth! But now, according to Christ, these distinctions are become needless; and "that which cometh out of the mouth, these are the things that defile the man[1]." With respect to meats, "every creature of God," intended for man's sustenance, is good, being received with giving of thanks unto the Creator of all. And if partaken of in this spirit, it is sanctified:

[1] Matt. xv. 18.

it may be used, almost, as a sort of sacrifice, being offered up with thankfulness even unto Him, that hath made such rich and abundant provision for us; and with prayer also, that we may be nourished by it, so as to serve our God with all the powers of body and soul. Lay then aside these needless scruples; under which (being educated as a Jew in all strictness) you may be, still, in some danger of labouring: and "put the brethren in mind of these things;" namely, that "the law being only a schoolmaster to bring us unto Christ[1]," is now passing away; thus, "shalt thou be a good minister of the Lord Jesus," nourished up in principles of a lively faith and sound doctrine. For these divine truths thou hast already, as I know, carefully traced out; and attained, hereby, unto soundness of holy knowledge and disposition.

Anxious to imbue the mind of Timothy with a still stronger disgust for false tra-

[1] Gal. iii. 24.

ditions, superstitious observances, fictitious miracles, and other vain practices, he bids him look on these, as a tale, told by the tongue of the aged, for the amusement of children. Reject them with contempt. Exercise, and employ thy mind rather in the attainment of godly tempers and devout affections. As to the exercise and discipline of the body by wasting abstinence, like the Essene and Pythagorean, or the severe process, by which the frame was rendered equal to the contest in the Grecian games,—of what value are such exercises? Severe as they are, to what do they lead? How uncertain must be the conquest in either case! How deceiving, is the superstitious mortification of the animal frame, passing under a show of inward humility! How poor, the reward of a leafy chaplet in the games, even if the prize be obtained! But Godliness is a substantial acquirement. It is an elevation of the soul to heaven: it is a hallowed subjugation of all passion and

appetite; affording the sweetest serenity of mind, under all the changes and chances of this mortal life. How securely may it be acquired, by the pervading influence of God's Spirit! And purified from infirmity, through Christ's atoning sacrifice, it becomes at once a condition of, and the preparation for, a state of heavenly joy. For "without holiness no man shall see the Lord[1]."

This assurance of the great profitableness of a godly spirit, is "worthy of all acceptation." And, indeed, that to be one with God (whatever be the cost) was the great Apostle's fervent desire, will appear from the whole tenor of his life subsequently to his conversion: nor his alone, but, the consistent character of all the true followers of Jesus, in those times of open persecution. On this account, and in consequence of their attachment to their Master's cause, Saint Paul, and his brethren in the Lord, "both laboured and suffered reproach." They trusted in the

[1] Heb. xii. 14.

living God. By faith, they beheld Him, who is invisible, planning the great scheme of salvation, "before the mountains were brought forth, or ever the earth and the world were made[1]." By faith, they regarded the great God as *willing* the salvation of all; as sending his Son, to become by an atoning death, the Divine instrument of Mediation; and effectually securing present blessedness and eternal peace, for all, that believe in Jesus, as a Saviour from the dominion, and the penalties of sin.

How immensely valuable these remarks must have been, at a period, when either Jewish superstition, or Pagan idolatry, or Gentile indifference, or a strange and incongruous admixture of these deluding customs, were polluting the minds of men, we can easily judge. But they were written for our instruction, no less than for that of Timothy; although it may be needful to study them under a modified system, adapted to other times and other errors.

[1] Ps. xc. 2.

I. I would desire, first, to lead your meditations to the subject of *Godliness*. And how shall we describe this, more simply, than by remarking, that it is a disposition of soul, arising from the habit of looking unto God, as the Author, Director, and the End of all? With the ignorant and the wicked, it is observable, that God "is not in all their thoughts[1]." In the case of the one, his mind is too dense for the admission of Divine rays of heavenly light: in the other, God is too pure, to let his brightness shine in so unhallowed an atmosphere. But, the stedfast Christian has no association, in which God is not the prime and essential principle. Is his salvation the subject of his thoughts? Mercy, the rich Mercy of God in Christ Jesus, forms the all in all. Of himself, he thinks not, but as the object of unmerited pity, and gracious sanctification. He regards himself,

[1] Ps. x. 4.

as living, entirely, on God's grace and guiding support: And after all, needing the precious sprinkling of Christ's atoning blood, to cleanse even his renewed nature from guilt and adhering defilement. Yea, heaven would be no heaven to him, if he were not to be there with God our Saviour. Does he bow under sorrow? It is before God. It is not the affected sternness of a Stoic; but the meek submission of a Christian. It is patience, because he sees the hand of God there. And, by faith he beholds, as written with a sun beam, that he is chastised for his good; and that it is a proof of God's love for his soul. Do his prospects brighten in the world? "It is God," exclaims he, "even our own God," to whom I owe this. The hand of *man* may have instrumentally brought it; but the *Lord* hath sent his blessing upon me herein. Are his studies productive of improvement and pleasure? Before the same Lord, "from whom every good and perfect

gift cometh down[1]," does his heart expand with love, and lively gratitude; even to Him, who "giveth all things richly to enjoy." In a word, whether there be peace, or commotion, in the Church; whether there be joy, or trouble, in his household; whether the light of success beam on his Ministerial exertions, or the cloud of disappointment darken his course, God is not forgotten. And to Him, that bringeth good out of evil; that restraineth the remainder of man's wrath; that will bring to nought, the counsels of his enemies—to this wise, just, and gracious Ruler of Heaven and Earth, does he refer all that can befall him. In his food, he perceives sustenance from God. In the increase of health, he acknowledges the healing of God's hand. In a cheerful spirit, he recognises the gladdening influence of the Almighty Presence. Like "Enoch he walketh with God[2]:" and when he opens the spiritual eye, after death, he

[1] James i. 17. [2] Gen. v. 24.

will have perfect joy; because, where the God and Father of our Lord Jesus Christ is, there, for Christ's sake, is he fixed also.

II. If the Apostle laboured and bore his reproach, we must not expect to find the avowed profession of Christianity, a mere matter of ease. We must be willing to suffer shame for His sake, who was willing to endure the cross for our salvation. Is it so small a thing, in the eyes of any, to be made capable, of enjoying a free pardon, of "obtaining help from God[1]," of possessing never-fading happiness, that we can be willing to shrink from labour, and to tremble at the reproach of the weak and wicked? Was the life of Christ unmolested by abuse, and exempt from weariness? "It is enough for the disciple that he be *as* his master; the servant *as* his Lord[2]." It is the glorious *cause*, which renders our labour light, and our reproaches

[1] Acts xxvi. 22. [2] Matt. x. 25.

insignificant. Let us then be ready to endure the conflict. Struggle, against the deceits of the tempter. Watch, against the devices of your own heart. Suspect the smoothness and enticement of a false world. Labour, to advance the everlasting kingdom, by your own lives, by your exertions for others, by laying out yourselves for the service of Christ. Strive, by close particularity in prayer, and communion with the oracles of God, and by every means of gracious improvement; by combating every prejudice within, and every insinuation or open attack abroad; to extend the cause of Him, to whom, the inhabitants of a guilty world look up, for rescue and compassion. Labour, in secret and in public, in season and out of season, to overthrow the efforts of unbelief and wickedness. Endeavour, in your heart, in your family, in company, in writing, in silence, in argument, in self-restraint, "to adorn the doctrine of God our Saviour[1]." Scorn,

[1] Tit. ii. 10.

to hide yourselves in the coverts of false shame, when the enemies of the Lord go about with impudence and aspersion. And if you are reproached, what is it? Breath. If the reproach be false, it is an attestation to your Christian devotedness. If true, an humiliating stimulus, that you should brighten your armour, and search deeper into the chambers of your heart; and seek, afresh, the footstool of that gracious God, who is always more ready to hear, than man to desire or to ask.

III. No man can ever be "a good Minister of Jesus Christ," who is not nourished up with the words of faith, and of sound doctrine. He may be a merely amiable man; a sort of quiet, passive person, who does no one harm, and utters not vehement opinions. But is such an one, disposed for the kingdom of heaven? Is such an one, fit to stand among the elect angels? Is the mind of such an one, equal to the shock of mental persecution

in the world? How shall he be set above the cares, fascinations, interruptions, disappointments, and injuries of this perishing world? Whence, but from the sublime anticipations of the perfected kingdom of Christ; whence, but from deep and reverential speculations on the costliness of Christ's blood; whence, but from the mysterious instruction of the inner man, by the Spirit of grace; whence, but from the faith, which receives these truths as solid realities, and applies them as powerful incentives to Christian holiness; whence, I say, can his soul be nourished? Talk not to the sick man of the blessing of health, and the enjoyment of vigour and strength! You do but mock his anguish. Tell him, how he may get rid of disease. Send him to the physician. Remind not the man in debt, of the comfort of being free from embarrassment; but tell him, how he shall find means to pay off his debts. And harass not the soul of a man (who, unless he be blind indeed, must be aware of innate cor-

ruption) by discussion on the beauty of moral virtue, and the theory of moral sentiments, and a sense of honour. Tell him, how to find ease to his conscience, by applying in the right method, for pardon. Tell him, where to obtain a new spring of inward life and vigour, by which he can become able to bid defiance to the machinations of hell; may look the world in the face; and may command, with effect, every angry, impure, envious, and disorderly passion, "Peace, be still!" And, lo! "the word is nigh thee." Art thou within the covenant, and delayest to appropriate privileges, which God, with condescension infinite, hath bound Himself to ratify? Seekest thou a Saviour, higher than God's own Son? Or more loving than He is, who assumed thy nature, that he might lay down his life for the removal of thy sin? Or, one more constant, than that Saviour, who hath left his Spirit, as a pledge of his return? Or, one more powerful than He is, who will roll up the sky as a scroll; set the earth in

flames, with a word, at the great day; and appoint unto each, his portion, either among the abodes of the eternal paradise, or, in the torments of endless fire? "Lord, to whom, but unto thee, shall we go? Thou hast the words of eternal life, and we believe, and are sure, that thou art that Christ, the Son of the living God[1]."

[1] John vi. 68.

LECTURE X.

1 Tim. iv. 11. to the end.

"THESE THINGS COMMAND AND TEACH. LET NO MAN DESPISE THY YOUTH; BUT BE THOU AN EXAMPLE OF THE BELIEVERS, IN WORD, IN CONVERSATION, IN CHARITY, IN SPIRIT, IN FAITH, IN PURITY. TILL I COME, GIVE ATTENDANCE TO READING, TO EXHORTATION, TO DOCTRINE. NEGLECT NOT THE GIFT THAT IS IN THEE, WHICH WAS GIVEN THEE BY PROPHECY, WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY. MEDITATE UPON THESE THINGS; GIVE THYSELF WHOLLY TO THEM; THAT THY PROFITING MAY APPEAR TO ALL. TAKE HEED UNTO THYSELF, AND UNTO THE DOCTRINE; CONTINUE IN THEM: FOR IN DOING THIS, THOU SHALT BOTH SAVE THYSELF AND THEM THAT HEAR THEE."

In the foregoing portion of the chapter, St. Paul had been exhorting Timothy, to enforce the essentials of religion, and to disregard the traditionary accounts of Ju-

daizing teachers He had warned him of the labour to which he must submit, and the reproaches which he must undergo, in proclaiming the spiritual truths, and requisitions of the everlasting Gospel. "These things," continues he (which belong unto vital godliness) "these things," of such immense importance to the soul, "teach." And, be not only content with a *formal* teaching of them as doctrines, but "exhort" men to give due heed unto them, as indispensable to salvation.

He then proceeds, "Let no man despise thy youth." "The author of this Epistle, with many better qualities," observes Paley, "possessed, in a great degree, what may be called a knowledge of the world. He knew that, although honours and age, authority of station, and splendour of appearance, usually command the veneration of mankind (unless counteracted by some degrading vice, or egregious impropriety of behaviour); yet, that when great advantages are wanting, where no distinction can be

claimed from rank, importance from power, or dignity from years; in such circumstances, and under the inevitable depression of narrow fortunes, to procure and to preserve respect, requires the greatest care. There would be little reason to hope, that any would profit by his instruction, who despised his person." Young as thou art in years, (he would mean,) be thou not young in piety and wisdom. "Be thou an *example* to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Thou art a leader under Christ. Thou art an *example* to those who believe in Christ. And thou must set a pattern in edifying speech, and meek, charitable temper; in a spiritual mind, in faith, (or fidelity to the cause,) in pureness, and chastity of mind and manners.

For these purposes had Timothy been left at Ephesus; and, till the Apostle came, he must, that he might answer the end, not fail to give all attention to "reading." Not merely public reading of the Scriptures is

here meant. Besides reading these for the benefit of others, he was expected to read, in private, for his own improvement. But, that his reading might be turned to good account, he was to be diligent in "exhortation." By this, probably, is intended, that private exposition, and discreet adaptation of the word in the family, and in pastoral visits from house to house, which form the joy of a godly Minister: while, by "doctrine," we understand that full and authoritative preaching of the word of God, which the Herald of Salvation is called upon to proclaim in the congregation of the faithful.

The flame of miraculous power still beamed around the Christian Church; and, at the ordination of Timothy, some supernatural gift was bestowed on him, (auxiliary to the discharge of his duty as a Minister of the Gospel,) with the precise nature of which, we are unacquainted. The effect, however, which this extraordinary communication was to produce on them, that heard the word

from the lips of Timothy, was foretold by the prophets present. The solemn circumstances of his being set apart to the Ministry, are thus brought to his recollection: and the laying on of the hands of the Presbytery[1] (or the Elders in the Ministry) is thus placed before his mind, to quicken him in the great vocation wherewith he was called. And he is reminded (what indeed it is most important to remark) that even these uncommon endowments, which, as we may with justice suppose, were hardly continued beyond the second century, depended greatly for their profitableness, on the zeal and perseverance of him, on whom they had been so graciously conferred.

"Meditate on these things." Consider them in all their important bear-

[1] It is possible, that the term πρεσβυτερίου has reference to the office to which he was called; being governed by ἔνεκα understood. It is thus used in many places by Eusebius, of which one may suffice: Ἐπίσκοποι Παλαιστήνης χεῖρας εἰς πρεσβυτέριον αὐτῷ τεθείκασι.—Euseb. lib. vi. c. 8.

ings. Reflect on the accountable nature of such a trust: and, need I add, "Give thyself *wholly* to them." Bengelius, after this manner, remarks on these directions: "He who has given himself to this office, must avoid the friendship of the world. His studies must be such as may easily be made to advance the cause of the Gospel. That time, which ought to be spent in saving souls, must not be thrown away in hunting after rare books; in laborious and all engrossing collections of shells or ancient coins." These pastoral cares must so entirely fill the mind, "that thy profiting may appear unto all." Thou, as a servant and steward of Christ's mysteries, must cause "your light so to shine before men, that they may see your good works, and, while edified by the fascinating influence of thine example, may glorify our Father which is in heaven, the Author of all grace. Surrounded, as this young and zealous labourer was, by many temptations, Saint Paul bids him "take heed to him-

self; to the state of his own soul, and to the doctrine," that it might be according to the uncorrupted truth of God's revealed word. Be not of a light and inconstant nature; but "continue" in the faithful preaching of the Gospel; striving after purity of life and manners. "For, in doing this, thou shalt both save thine own soul," and be the instrument, in God's hands, of rendering eternally happy, them also that are thy hearers.

I. By the injunction of the Apostle to Timothy, that none should despise his youth, but that he should be an *example* to the believer, we see how beautifully and profitably, youth may devote itself to a remembrance of the Creator, and the service of Christ. The aged (unless hardened by the deceitfulness of sin) are obliged to be serious. Their course is nearly run. Like Barzillai, of old, they feel almost incapable

of entering, with any zest, into the restless and exciting pleasure and cares of the world around them. They must, now or never, make their peace with God, through the blood of the everlasting covenant. But the young (often strangely calculating on a long life) must have a mighty principle of Divine grace operating within, successfully to exercise any influence of example. There must be a strong habit of self-denial controlling the appetites of a fallen nature; and there will be a heavenly joy often tasted by that mind, which would rise above earthly pleasure. There will be a real estimate of the richness of the Gospel engrafted in his heart, who is ever scrupulous in the regulation of his motives; whose language is that of purity, meekness, and truth: who useth the means of grace with the fervency and regularity of one, that seeks to be "growing in grace."

At this fresh and ardent period of life, when all, to the eye of sense, seems a luxuriant garden of delight, to manifest single,

faithful attachment to the Lord in heaven that bought him, to speak out for Christ on fitting occasions (at the risk of being called over-righteous); to exhibit the mind of the Christian and the attainment of the scholar, in happy combination with courteous manners and polished demeanour; to avoid the extremes of levity and solemn self-consequence, of tameness and boisterous spirits; to resist the influence on our hearts of that which is practised by those near and dear to us (perhaps at our homes); to be methodical, yet not precise; to be restrained by higher motives than the prospect of name and advancement;—these, and yet more graces, must be sought after by him, that would "use the office of a Deacon well in the cause of Christ."

II. "Till I come, give attendance to *reading*." And who, with this injunction before him, will dare to dispense with the ordinary studies required in education? Who will presume to imagine, that he is

at liberty to close his books, when he is no longer *compelled* to be diligent? to become idle at a certain period, and pass the rest of life on his small, ill-digested stock of knowledge? Shall Timothy be required by an Apostle, in the age of miraculous illumination, to seek higher attainments in his sacred learning, and shall the student of the present period, with wild enthusiasm, wait for the unpromised lapse of the Spirit? With torpid indolence shall he while away his day, or with offensive conceit, which over-rates his talents, shall he tempt God to give him over to his idle folly? It may happen, oftentimes, that there is little in the institutions around, to provoke to a studious turn of mind. Yet, in the midst of a small yet well educated circle, the ignorance of a Minister of Christ will very soon bring him into disrepute, ruinous to his usefulness. There is no tardiness on the part of the laity to notice these deficiencies; and very little reserve practised by some, in delicacy to the reputation of their

Ministers. When, moreover, we consider that we are not compelled (as the Apostle himself was) to be labouring with our own hands, we owe it to God, to employ all our time, in promoting, to the utmost, the cause of the Gospel. And shall the gifts of Him, that endowed man with such extraordinary faculties of understanding and memory, of will, and perception, and imagination, be thus suffered to fall into decay! If reading (and such reading I mean, as shall be a handmaid in our exposition and application of Divine truth) hath been hitherto our delight, let us bless God for direction so imparted to our minds. If idleness, slovenly study, or evil education, or empty reading (in order to *say* that we have read such a book) has hitherto misguided any of us—as a Divine command, from this hour be it, I beseech you, considered, "*Give attendance to reading.*" Let this sound be ever in our ears. Let prayer for guidance in our study, and for useful employment of our knowledge, be ever mingled with our daily devotions.

And He, from whom every good and perfect gift cometh down, will not deny the request through Christ, "in whom are hid all the treasures of wisdom and knowledge[1]."

III. "Meditate upon these things. Give thyself *wholly* to them." The grand point here urged is, I conceive, consistency. A certain accordance in mind, pursuits, and manners. The world will judge by our habits, rather than by our professions. The world will decide on character, by observing little traits. The world will form their opinion of what we are, by what we seem. There must be an entire devotedness found in motive, plan, duty, conversation, society, study, appearance, tone, dress, gesture; that the man of God may be complete. There is nothing which ruins the usefulness of men more frequently than inconsistency; one part of themselves contradicts the other; and thus the world is enabled to quote the professing Christian of to-day, against the

[1] Col. ii. 3.

fallen Christian of to-morrow. And what is the cause? And where the cure? The primal cause is weak faith; the immediate cause is, want of devotedness—the *not giving oneself up wholly.* A remaining desire for some worldly object. A divided heart. God and Mammon, each receiving his nicely allotted share.—The cure is this, "Do all in the name of the Lord Jesus Christ, to the glory of God[1]." Act, as if we belonged not to ourselves. Live, as highly honoured instruments for promoting the spread of a heavenly dispensation; aiming at the rescue of multitudes of immortal beings. If this object be stedfastly kept before our eyes, as under the immediate observation of the all-seeing God, there must, of necessity, be a harmony in our purpose, habits, and general demeanour: there will be unity in all our views and conduct, which nothing else upon earth can give. "Let this mind be in you, which was also in Christ Jesus[2]." Then, will there be no

[1] 1 Cor. vi. 4. [2] Phil. ii. 5.

occasion to harass ourselves with the abuse, surprise, or ridicule of a foolish world. Its praise (if it comes) will be received with suspicion; and the blame thereof, with the calmness of one not amenable to so unstable a system of laws. Give thyself *wholly* to this service. The mark of Christ is set on you: see, that ye dishonour not His name and His cause.

IV. And what the end of these things will be, is enough surely to reconcile us to the greatest trials in our course. "Thou shalt save thyself, and them that hear thee." Of all the awful scenes, which must be witnessed in that tremendous hour of judgment, when Christ shall come again in his glorious Majesty; of all the hideous terrors, which in that day shall be found to disturb the completion of Messiah's kingdom, will be—the *sentence of misery on the unfaithful Minister*. He that has proclaimed repentance, himself convicted of impenitence! He that spake of mercy, himself shut out

from mercy! He that invited others unto Christ, himself turned away from the presence of Christ! Of what avail to him, in that day, that the sacrifice of the Redeemer was so precious, and the sanctification of the Holy Spirit so full; and that the joys of heaven are for all eternity? For him, the sacrifice availeth not. The Spirit hath been quenched. Against him, the golden gates are closed for ever. To him, all is lost. The lengthened line of days, that never shall end, are all to be days of darkness and remorse, mourning, and bitterness, weeping, gnashing of teeth. How will he then wish, that he had not intruded into the court of the Priests! that he had never ventured beyond the bounds of a secular employment! How will he desire that he had perished in the womb! that he had been born an idiot, or raved as a lunatic! And if one drop be wanting, to fill up to the brim, a cup of so much wretchedness, it will be the thought, and the sight, and the curse, of them that are

going with him into torment; even they, who have been lost through his hardness of heart, or his trifling with the things of salvation. 'But for thee, (will their agonized cry be heard,) we might have been singing Hallelujahs, with the redeemed, in the presence of the Father. But for thine ignorance, thy deadness, thy lightness of character, thy wavering and wicked example, we should have been clad in robes of light, loved and enriched by God Himself. O! that thou hadst been stopped, at once, when thy early youth foretold thine unfitness to take care of souls! or checked, as the wild boy became a wicked young man! Wherefore, did such an one as thou, seek to become a shepherd, (and how false an one!) to Christ's people? If thou hadst been then rejected, when ready to take the vows, both thou and I might have been saved in this day of terror! Wretched, damned creature, what canst thou give me in exchange for my lost soul! What shall become also of them that have perished

misled by me, whom thou hast brought into this, place of torment! Yet, have we power to curse thee for thy cruelty. This, be our eternal joy. Peace expect not. If there be no peace to the wicked, there shall be none to them that made us to sin.'

And if we can imagine the contrast, see the blessed, while they acknowledge Christ their all in all, through whom salvation hath come unto them; see them, gratefully rejoicing around the Pastor, that cared for, and guided his people: that awakened, and convinced, and reproved, and advised, and comforted, and strengthened them, as they needed his fostering care. How is his happiness increased by the reflection, that Christ had used his humble services for bringing any unto glory! O! if it be gladness to make the child happy by an act of well-timed kindness; to spread a smile over the poor man's face, by judicious charity; to cheer the soul of the penitent by the promises of Christ's mercy; what shall be his joy, whom Christ hath made

the means of providing everlasting happiness, perfect glory, and boundless riches, for his fellow creatures, who were dead, but became alive again; who were lost, but are found.

And now, when I consider how many congregations are bound up in the calling of them that are before me; how much it depends on the zeal, constancy, knowledge, discretion, and pureness of life, in a great number of my hearers, how many or how few souls (of those for whom they shall one day become answerable) be saved, or perish, shall I not feel anxious, at the conclusion of our first academic stage, lest, in the eyes of Him that is perfect, there may have been some weakness of government, some feebleness, in knowledge imparted; lest there be some germ of failure in this institution, by Him not unobserved?

Yet can I be otherwise than thankful, for the gracious encouragement, which, thus far, His goodness hath been pleased to vouchsafe. And ought I not to intreat

you all to let no day pass, without distinctly praying to God for a continuance, to this institution, of His support and His loving correction? Remembering that some of you are, at no distant time, to be ordained, I cannot help occasionally addressing you, almost, as belonging to the Ministry. The longest view of such things is the safest. I feel sure that he, who is in heart turned unto the Lord, will find a chord in his soul ever vibrating to this touch. Judge ye yourselves by this trial.

Finally, brethren, "The Lord is at hand." Within a few days, and the descent of Christ upon earth to take our nature, to redeem, purify, and lead us to heaven, will be celebrated. As the Roman soldier, ere he went to battle, took the sacrament of fidelity, so do ye, at the altar of God, renew your vows of covenanted service to our Lord and Saviour. While you eat and drink in remembrance that Christ died for you, feed on Him in your heart, by faith, with thanksgiving: and pray

for strength from His Holy Spirit, to stand fast and to adorn His Gospel.—Let each year give its record of your triumphs against the enemies of your souls, by his in-dwelling power. Be strong, and he shall establish your heart. Yea the Lord himself will deliver you from every evil work.

LECTURE XI.

1 Tim. v. 1—17.

"REBUKE NOT AN ELDER, BUT INTREAT HIM AS A FATHER; AND THE YOUNGER MEN AS BRETHREN; THE ELDER WOMEN AS MOTHERS; THE YOUNGER AS SISTERS, WITH ALL PURITY. HONOUR WIDOWS THAT ARE WIDOWS INDEED. BUT IF ANY WIDOW HAVE CHILDREN OR NEPHEWS, LET THEM LEARN FIRST TO SHOW PIETY AT HOME, AND TO REQUITE THEIR PARENTS: FOR THAT IS GOOD AND ACCEPTABLE BEFORE GOD. NOW SHE THAT IS A WIDOW INDEED, AND DESOLATE, TRUSTETH IN GOD, AND CONTINUETH IN SUPPLICATIONS AND PRAYERS NIGHT AND DAY. BUT SHE THAT LIVETH IN PLEASURE IS DEAD WHILE SHE LIVETH. AND THESE THINGS GIVE IN CHARGE, THAT THEY MAY BE BLAMELESS. BUT IF ANY PROVIDE NOT FOR HIS OWN, AND SPECIALLY FOR THOSE OF HIS OWN HOUSE, HE HATH DENIED THE FAITH, AND IS WORSE THAN AN INFIDEL. LET NOT A WIDOW BE TAKEN INTO THE NUMBER UNDER THREESCORE YEARS OLD, HAVING BEEN THE WIFE OF ONE MAN, WELL REPORTED OF FOR

GOOD WORKS, IF SHE HAVE BROUGHT UP CHILDREN, IF SHE HAVE LODGED STRANGERS, IF SHE HAVE WASHED THE SAINTS' FEET, IF SHE HAVE RELIEVED THE AFFLICTED, IF SHE HAVE DILIGENTLY FOLLOWED EVERY GOOD WORK. BUT THE YOUNGER WIDOWS REFUSE: FOR WHEN THEY HAVE BEGUN TO WAX WANTON AGAINST CHRIST, THEY WILL MARRY, HAVING DAMNATION, BECAUSE THEY HAVE CAST OFF THEIR FIRST FAITH. AND WITHAL THEY LEARN TO BE IDLE, WANDERING ABOUT FROM HOUSE TO HOUSE, AND NOT ONLY IDLE, BUT TATTLERS ALSO AND BUSY BODIES, SPEAKING THINGS WHICH THEY OUGHT NOT. I WILL THEREFORE THAT THE YOUNGER WOMEN MARRY, BEAR CHILDREN, GUIDE THE HOUSE, GIVE NONE OCCASION TO THE ADVERSARY TO SPEAK REPROACHFULLY. FOR SOME ARE ALREADY TURNED ASIDE AFTER SATAN. IF ANY MAN OR WOMAN THAT BELIEVETH HAVE WIDOWS, LET THEM RELIEVE THEM, AND LET NOT THE CHURCH BE CHARGED: THAT IT MAY RELIEVE THEM THAT ARE WIDOWS INDEED."

IN the earlier part of this Epistle, St. Paul had been anxiously guarding Timothy against the errors, which the converted Jews were eager to introduce into the Gospel. He had set forth the manifest

superiority of the new covenant over the old. His voice of praise had been lifted up unto God for employing him as a minister of Christ—Him, formerly the persecutor of the faith! Timothy had been exhorted by the Apostle to be stedfast; had been directed in the mode, and in the subject of public devotion; and had been fully warned of the two great obstacles to fervent prayer, unbelief and ill-governed temper, or "wrath and doubting." Nor had plain injunctions been wanting for silence and modesty in the other sex, while mingling in the great body of the congregation: and submission from woman to man was required, in humble memorial of being the first to be deceived in the great temptation, tasting the fruit of the Tree of Knowledge. The Apostle's attention was next turned to the due qualifications of one as an instrument and representative of Christ in the Priesthood, who is to save the souls of others: and, as most injurious to the Chris-

tian minister, the sins of intemperance and covetousness, violence and impurity, are chiefly stigmatized. While, on the other hand, the attractive qualities of deadness to the world, a sedate demeanour, sincerity of heart, lowliness of disposition, purity of affection, and gentleness, are insisted on, as indispensable to the Pastor of Christ's flock.

If the external government of the Church, be set forth as a subject, pregnant with importance, the influential doctrines and sublime privileges of the Gospel, are, if possible, still more strikingly brought to light by the Apostle. And the mystery of Godliness is pronounced to be great indeed. Undue severity of manners is next warmly reprobated; and the affected attention to immoderate fasting, needless prohibitions, and unnatural endeavours to exceed the bounds of judicious self-denial, as revealed from above, are sharply reprimanded. Above all, the immense importance of practical and internal Religion is enforced: and the admo-

nitions, thus far, are concluded with an awful and most salutary command, to "take heed to himself and to the doctrine" which he should proclaim, as the Minister and Ambassador of Christ Jesus: for that, in doing this, he "should both save himself and them that heard him."

In the portion of the Apostolic charge to which we now proceed, St. Paul is careful to give some most valuable advice on the subject of ministerial rebuke, and on the best mode of conveying reproof. "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." It is here possible, that by an elder, is meant not only an aged minister, but any elderly man of the congregation. And by "the younger," not those alone who have been lately admitted into the Christian Ministry, but any young men professing Christianity. These, Timothy is required to make sensible of any error committed, not by indiscriminate

rebuke, as if the high office, to which he had been elevated, banished all delicacy of feeling, and all distinction of age. But, with a filial sensitiveness is he to entreat the one; with paternal affection to admonish the other. And, as the Christian community was not large, and the two sexes were thrown much together in society, as one large and holy family, he is required to respect the aged women, and to behave in his ministerial capacity to the younger, with all the purity and decorum of a brother. So scrupulously careful were the Apostles, acting under divine inspiration, to preserve all simple refinement of feeling: and, instead of upsetting all the proprieties of life, (as is the way with enthusiasts,) to incorporate even manners into the Christian code, and to require Christian duties to be performed with no other than a Christian spirit.

The aged women here alluded to, are, in all probability, the Deaconesses of the Primitive Church. The Gospel was remarkable,

for commencing, even in its poorest days, with diffusive charity. But, true charity is ever discriminative. That which is given, without regard to the fitness of the object, or the mode of distribution, cannot tend to promote the honour of God, or advance his kingdom upon earth. "He that will not work, neither let him eat[1]." To attain this end most effectually, the inspired builders of the Christian Church employed Christian women, advanced in years, and gifted with experience, to portion out the alms of the congregation, to tend the sick, and to teach the poor of their own sex. They were generally widows, as well as aged. And, thus cut off from the most cheering society that life can afford, and looking to reunion in a future state as the only true solace of the bruised heart, they were the fittest instruments for "distributing to the necessity of saints;" and were, themselves, supported by the general collection. So

[1] 1 Thess. iii. 10.

considerate, however, is the Apostle of a public trust, as to command, that, if any of the aged Deaconesses could obtain maintenance from among their own relatives, children, or grandchildren, the Church should not be burdened: and thus a more ample fund would be left for the support of those, whe were (strictly speaking) *widows;* bereaved at once of husband, home, and means. The Christian scheme is, perhaps, in no point more remarkable, than in keeping persons, and things, all in their right station and place, according to the reason which God has given us. And, indeed, to a well-ordered mind, there is always a sort of jarring and painful sensation created, whenever this order is disturbed by the sincere, but misguided course of the opinionated and visionary. Here, the Apostle, in continuing his subject, declares, that they who, under some specious plea, perhaps, of serving God with their property, do not provide for the members of their own families, are "worse than infidels;" "and deny the

faith," which they are professing to uphold. The virtuous among the Heathen maintained their parents, from a sort of natural instinct: and, should the Christian guided by the Spirit of holiness, and trained up according to the perfect rules of the Gospel, presume to dispense with so high a duty?

In the same spirit of sober, and cautious discipline of the visible Church, for which he was providing rules, he draws the character of the true primitive Deaconess. She is one, who, confiding in "the Father of the fatherless, and defender of the cause of the widow[1]," is full of piety towards God, and insensible to the delusive pleasures of the world. The very age of these Christian matrons is carefully mentioned, as marking a period of life, beyond the allurements of lightness or passion, and mellowed by the feelings excited at the near approach to the eternal world. Nor is the mere profession of a desire to be useful,

[1] Ps. lxviii. 5.

reckoned sufficient by the penetrating scrutiny of the Apostle's mind. The rulers of the church were to *enquire* into the history of her past life, before that she could be recognized by the public voice of the Church, and be attested by the sanction of sacred approbation. Had she been known as a person full of good works—of a really practical and holy life? Had she been chaste and exemplary in the married state; abhorring the facilities of divorce in a corrupt age, and fearing to unite herself to another, while her first husband was alive? Had she brought up the young in the paths of virtue and religion? Had she been hospitable to the houseless, and charitable to the stranger? Had she ministered comfort and relief to neighbours, under the pressure of affliction? Had she been diligent in the discharge of all duties, without the wilful neglect of any? Such were the enquiries which Timothy, as chief ruler of the Church at Ephesus, was required to institute before the selection of persons as receiv-

ers of the stated alms, while acting in a subsidiary station under the ministers of God.

And he is farther desired by St. Paul, in the case of application from younger widows to be so employed, to reject their services; to decline their offers, however seriously and sincerely proffered, from the dictates of sound prudence. Justly does he observe, that their time of life is better suited to a more active, and domestic sphere of duty. He would, rather, that they should shine with the ornaments of a Christian mother and a prudent mistress of a family: and thus, avoid the reproach which the enemies of the gospel would be on the watch for, and would rejoice to publish, of detected weakness and levity. Subject to the temptation of idleness, in an employment more suited to the sober discrimination of age, than the buoyancy of youthful spirits, they might probably learn to waste time, to go from house to house, to be tattlers, also, and busy-bodies, and be speaking of things in these needless,

and sometimes obtrusive visitations, unbecoming the modesty of their sex, and the retiring delicacy suitable to their youth. Nor does the honest Apostle hesitate to add, that he spake from painful experience; for that some were already turned aside after Satan. Entering at first with lively zeal into their office, by the gaieties of life had their minds been drawn aside from these important duties; and they had returned abruptly and wantonly to secular cares and enjoyments, to the discredit of the cause in which they had been engaged, and with peril to their own soul.

I. From the advice of the Apostle to the Bishop of Ephesus, as to his mode of conveying reproof, all may take a lesson; but the Christian Minister is more especially bound to use all the arguments which forbearance, and kindness, and persuasiveness can suggest, before he has recourse to more severe rebuke, ministerial censure,

and warnings of exclusion from the means of grace He, that wishes to improve another by taking notice of his faults, must be careful to apply his corrective observations with such discretion, as that he may convince and humble, and not exasperate; may not kindle new passions, while seeking to correct former errors. *Young Ministers* must especially be careful not to call down "fire from above;" but remember "of what spirit" they are; of whom they are the messengers, even of Him, who "came not to destroy men's lives, but to save them [1];" of Him, who, although without sin, did never "break the bruised reed," did never "quench the smoking flax [2];" but, did patiently bear with the ignorance, the opposition, the neglect, the insult, and the cruelty of those, for whom his life's blood, precious in the sight of heaven, was poured forth, an accepted sin-offering. The *young Minister* should never be otherwise

[1] Luke ix. 56. [2] Matt. xii. 20.

than lowly in his own eyes. And, never forgetting the sacred dignity associated with his office, he should take Jesus Christ for his pattern. In his Saviour, he will find an example of one, alluring to the truth by every expression of love; and only forcing himself to drive, by the stern dictates of just authority, when all other impulses failed to excite the perishing, obstinate, and guilty soul. Where shall we find the wise rules of discriminating prudence more clearly laid down? Let us recur to these judicious directions for the due regulation of all charitable undertakings; and for the government of households; that, when "we receive the congregation, we may judge according to what is right[1]."

II. Let us all be careful, in so using the bounties of Providence, that we may not only be able, should occasion arise, to

[1] Ps. lxxv. 2.

increase the comforts and gladden the declining years of those, by whose love our infant days were supported, our feeble childhood sustained, our wayward youth moderated, and borne with; but that we may also "have to give to him that needeth [1];" to help the widow and the fatherless.

III. Let the sound and consistent principle of Christian Faith, here inculcated, teach us to beware of being led astray by the fascinations of pleasure, lest, in God's sight, we be dead as to the soul, while we are alive in the body. Rather let us be willing to relinquish even an innocent recreation, at times, without pain and without hesitation; that, by persevering habits of discipline, firmly and unpretendingly exercised, we may become able to withstand the rougher storms of a fluctuating life.

IV. Far from us be the trifling, light-minded disposition reproved by St. Paul.

[1] Eph. iv. 28.

If so honoured as to be numbered among the Stewards of Christ's mysteries, let us dread lest, by our lives, we be denying the Faith; and be declared worse than the Infidel.

Beware lest we incur the sentence of condemnation by casting off our first Faith; "He that endureth to the end, the same shall be saved [1]."

[1] Matt. x. 22.

LECTURE XII.

1 Tim. v. 17. to the end.

"LET THE ELDERS THAT RULE WELL BE COUNTED WORTHY OF DOUBLE HONOUR, ESPECIALLY THEY WHO LABOUR IN THE WORD AND DOCTRINE. FOR THE SCRIPTURE SAITH, THOU SHALT NOT MUZZLE THE OX THAT TREADETH OUT THE CORN. AND, THE LABOURER IS WORTHY OF HIS REWARD. AGAINST AN ELDER RECEIVE NOT AN ACCUSATION, BUT BEFORE TWO OR THREE WITNESSES. THEM THAT SIN REBUKE BEFORE ALL, THAT OTHERS ALSO MAY FEAR. I CHARGE THEE BEFORE GOD, AND THE LORD JESUS CHRIST, AND THE ELECT ANGELS, THAT THOU OBSERVE THESE THINGS WITHOUT PREFERRING ONE BEFORE ANOTHER, DOING NOTHING BY PARTIALITY. LAY HANDS SUDDENLY ON NO MAN, NEITHER BE PARTAKER OF OTHER MEN'S SINS: KEEP THYSELF PURE. DRINK NO LONGER WATER, BUT USE A LITTLE WINE FOR THY STOMACH'S SAKE AND THINE OFTEN INFIRMITIES. SOME MEN'S SINS ARE OPEN BEFOREHAND, GOING BEFORE TO JUDGMENT; AND SOME MEN THEY FOLLOW AFTER. LIKEWISE ALSO THE GOOD WORKS OF SOME ARE MANIFEST BEFOREHAND; AND THEY THAT ARE OTHERWISE CANNOT BE HID.

HAVING given directions for the choice and maintenance of the female Teachers, or Deaconesses in the Church of Ephesus, the Apostle now resumes the subject, of the Ministers of the Gospel. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." In this direction, we see at once the justice of the Apostle, and his knowledge of human character. He had often brought forward the highest of all possible motives, and he would bring them forward again. Yet did he not disdain to touch the inferior springs of action, in their subordinate place. He would address motives, which, he knew, if under right direction, and used only as *subsidiary* incentives to duty, would tend to excite the energies of the Pastor. Hence he recommends to his representative that those Pastors, who were remarkable for their faithfulness, zeal, and ability in ministering the word, should be duly advanced to situations of more distinguished importance; and that they should be maintained propor-

tionally with more abundant provision. "For," you well remember, continues he, that "the *Scripture* saith," (and what an attestation is here afforded to the inspiration of the Old Testament!) "The Scripture saith, Thou shalt not muzzle the ox while he treadeth out the corn," but suffer the dumb animal to benefit while labouring for the good of man.

The next quotation, by which the Apostle justifies a decent and liberal support for Ministers, is singular: "The labourer is worthy of his reward." The words are only to be found in the history of Christ, set forth by Saint Luke. If then Saint Paul meant to *quote*, it is an undoubted proof of the Divine authority, with which he considered that Gospel invested; by placing it on the same footing with the words of the inspired author of the Pentateuch. If this be correct, the date assigned by Bishop Pearson to this Epistle, would be nearly accurate, namely, sixty-five. If, on the other hand, Saint Paul justifies this injunc-

tion, by a reference to a saying of our Saviour, well-known in the world, it is equally a proof of the authenticity of the *facts* of Christ's life. For no man would think of strengthening any assertion which he should make, by reference to an authority carrying no weight along with it.

Justly did the Apostle consider, that the mind of one engaged in so awful a concern as that of reconciling lost souls to the favour and image of God, under the Holy Spirit, that such an one should have his mind as little harassed as possible by earthly care; in order that he might give himself up to the service of his Redeemer. It is to be observed, also, how eminently the Apostle would distinguish that class of Teachers, who make the *word of God*, the foundation of their instructions, and the storehouse of all these precepts, and inducements to holiness and peace of conscience. Aware, also, of the great importance of character to the efficacy of a Minister's labours, he thus enjoins: "against an elder receive not an accusation

but before two or three witnesses," or rather on the testimony of two or three witnesses. The Apostle knew the ill nature, and the captiousness of mankind; the readiness of one to propagate, and of another to credit, insinuations against reputation. Timothy therefore is directed, not even to listen to an accusation against a Minister of the Gospel, unless the very ground of the accusation can be fully substantiated "on the testimony of two or three witnesses." A principle this, so equitable in every respect, as to be adopted into the system of British jurisprudence: which, before it consents to summon a man into open court to defend himself, patiently enquires whether there be full cause for instituting an examination into his conduct.

"Them that sin, rebuke before all; that others also may fear." Although I require thee to be thus delicate in hesitating to call any before thee, except in cases of the clearest detection, yet, as I know that offences must come, and that some will be

found neglecting duty, and committing actual sin, I charge thee to speak to them openly, and to rebuke their error in the hearing of all; that the rest of the congregation may fear, and be watchful in resisting the temptations, which have brought upon these, the shame of public reproof. It may be painful for thee to take these steps. But to flesh and blood thou must not hearken. No mistaken delicacy may stay thee. "I charge thee before God, and the elect angels, that thou observe these things;" that thou maintain this safe discipline in thy Church. And this thou must do, "without preferring one before another:" doing nothing by partiality.

It was the custom of the Jewish Church thus to rebuke notorious offenders, who brought reproach on the Society, to which they belonged. Nor was it until this public reproof had failed in awakening to a sense of error, that the humiliating scene, of expulsion from the body of believers, was resorted to. This discipline Timothy

is charged to maintain; charged "before God, and before" those happy "angels," who were not seduced by the example of their apostate companions, but who will be present at the great day of judgment. By this solemn attestation, is the head of the Ephesian Church charged to act fearlessly and without partiality. Few passages can be cited, in which the presidency of the Church is more evidently confided to the single hand of the Bishop, than this. No mention is made of consulting the Presbyters. The *sole responsibility* of thus governing, and thus punishing, is made to rest with himself; and justice and mercy are at once arrayed before his mind, by the impressive vision of the day of judgment, "Lay hands suddenly on no man; neither be thou partaker of other men's sins: keep thyself pure." Lest by indiscreet admission of any into the sacred band of Christ's ambassadors, Timotby might have made himself in any way answerable for sins of which he is charged to take this public

notice, St. Paul strictly enjoins him to "lay hands suddenly on no man." By so doing, he would become a partaker in the consequences of their ignorance, or their neglect, or their evil example. And here again we have a strong proof, that our Church government is of strictly Apostolic origin, and therefore (since the Apostles were *inspired*) of Divine origin. What more powerful argument for the authority of Episcopal Ordination can be adduced, than this warning and command addressed to Timothy *alone!* And when to this, we add the charges of St. John to the presiding Pastors respectively, of the Churches of Ephesus, Smyrna, Philadelphia, Sardis, Laodicæa, Pergamos, and Thyatira; and the agreement with this, of the Epistle to Titus; and the testimony of the earliest writers of Christianity, to Episcopacy; and the uninterrupted practice of the Christian Church down to the sixteenth century; we have good cause to be thankful for the Church government under which we find ourselves

living: because we believe it ordained by Christ himself.

A remarkable transition from the main subject next occurs, on which I cannot perhaps do better than quote the remarks of Paley, from the Horæ Paulinæ. "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. Imagine an impostor sitting down to forge an Epistle in the name of Saint Paul. Is it credible that it should come into his head to give such a direction as this, so remote from every thing of doctrine, or discipline, every thing of public concern to the religion, or the church, or any sect, order, or party in it, and from every purpose with which such an Epistle could be written? It seems to me that nothing but reality, that is, the invalid condition of a real person, could have suggested a thought of so domestic a nature. The direction to Timothy, about his diet, stands between two sentences, as wide from the subject as possible. The train of thought is broken

in upon to let in the remark. And this happens when a man puts down an article that occurs to his mind, the moment he remembers it, lest he "should afterwards forget it." Nor do the commentators here fail to remark, the extreme abstemiousness of the early Ministers of Christianity; showing, the indifference to indulgence of appetite, which a Christian, and a Christian *Minister* particularly, should not fail to acquire; and the carefulness with which we should follow Scriptural models, in controlling the animal desires of our nature, that the soul may be more free to relish spiritual things, and that, "whether we eat or drink, or whatever we do, we may do all to the glory of God[1]," and "in the name of our Lord Jesus Christ."

It affords another proof of the peculiarity of miraculous power as residing in our Lord alone. "Trophimus," was Saint Paul obliged "to leave at Miletum, sick," and Timothy is

[1] 1 Cor. x. 31.

addressed, as one needing scrupulous care, in the regulation of his diet. Hence it is clear, that only when God saw fit to extend the power of performing miracles, could the Apostles and early Christians work them. Whereas in the Saviour of the world (mysteriously uniting Deity with human nature in one person) there resided Omnipotence, and all things were done by the finger of God.

Anxious that Timothy should, in no wise, lack guidance in the important work of setting apart persons duly qualified for the ministry, the Apostle recommends him to discriminate carefully between characters. "Some men's sins are open before hand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest before hand, and they that are otherwise cannot be hid."

The character of some is written too plainly in their daily conduct. Their manners, their faults, and vices are so evident,

as not to be mistaken. The profane, the drunkard, the unchaste, the sabbath-breaker, the proud, the revengeful, the obscene: in such cases you need not for an instant hesitate. At your peril fail not to prevent their admission into the ministry. "Some they follow after." A smooth exterior, shrewdness of reserve, or due admixture of profession; a well managed plan of concealing their evil propensities; all these render it difficult for the unsuspecting, to penetrate for a long time into their real character. Hence the great care necessary on thy part, to be thoroughly satisfied, as to what each candidate truly is, before thou give him a *Divine commission* to go forth to destroy men's souls, instead of saving them, and thine own also. On the other hand, while the virtues of unaffected piety, loveliness of charity, meekness of temper, devotedness to the one thing needful, shine forth, manifestly, to the glory of God's grace; in others, there is so lowly a spirit of retirement, so modest a shrinking, so

careful, nay fastidious a concealment of every good deed and quality, that long observation can alone discover their true worth.

Neither the secret vices of one, nor the manifest holiness of another, nor the modestly concealed virtues of a third, shall, however, continue for ever unknown. The grace of the Lord shall surely be magnified. The providence of God's government shall, in due time, be justified before man.

I. Who then shall lay blame to the Christian Bishop of these days, when he demands time to be allowed him, for ascertaining the character of one, that is to him a stranger? Who shall charge those Fathers of the Church with want of feeling, who resolve to "keep themselves pure;" and refuse to be partakers of other men's sins? Who that is zealous for his Saviour's glory, and extended kingdom, will not honour such, for adhering to the directions

of Scripture, instead of accommodating themselves to the laxity of a worldly-minded age? Shall he, who is the lineal successor of the Apostles in the mysterious gift of sending forth ambassadors of reconciliation, shall he hesitate to disregard the voice of family connexion and of friendship, the importunity of the rich and great, the appeals of poverty, the fascinations of talent, the attraction of manners? Shall he not remain insensible to the calls of flesh and blood, in such a tremendous case of accountability? Shall he not thoroughly satisfy himself, that the vices and delinquencies which he knew to be in the youth, are most deeply repented of, before he lay hands on such an one, as a messenger of Holiness? Otherwise, will not the blame, in part, attach to him, who might have checked so unholy an intrusion, and did not, through weakness or through fear?

I do beseech you that hear me now, to remember, that all, who have pledged themselves to act under Christ, in the great work

of reconciliation, and all, who purpose doing so, must enable the responsible Superintendants of this Institution, to bear testimony to an unblemished course of life, to serious habits of practical godliness, to diligent study, to self-denial, to pureness of mind and morals, to order and regularity, and ready submission to authority. This Institution is deeply implicated in the progress of Christianity through these lands, and at a most critical era. Independently of all higher considerations, the call for more labourers (and of no ordinary stamp,) is imperative, for the cultivation of the Lord's vineyard. The promptness of attack on real, or fancied, imperfection in our Church, is most alarmingly visible. The unsettled state of Europe, the ferment in the mother country, the restlessness in the public mind, all these are "signs of the times," which the blind alone cannot see. It is no season, for such Institutions as this, to be false to the interests of the great Head of the Church. It is no time, for us

to be "weary in well doing." While we deprecate excitement, we insist on perseverance in the practice of the Gospel, as essential. And no candidate for the ministry will ever bear away the approving testimonial of this Establishment, (indispensable to ordination in the Diocese,) whose regular course of life does not give ample proof of his being influenced by that faith and renewal of heart, of which he professes a desire to render men partakers. Rejection may, perhaps, in some cases appear hard; but it will be more trying *to behold the loss of souls;* lost, through the recommendation of those persons for the ministry, who ought to have been directed to secular pursuits, as alone congenial to their state of mind. In proportion as the Episcopal responsibility is diminished by the previous preparation of Candidates, the fearful task is imposed upon the Governors of this Institution, of pronouncing who are, and who are not, likely to advance the progress of genuine Christianity. Fortunately the

character of most men is best discerned in little things. It is in the minor duties; it is amid the more trifling occurrences of daily conversation, that the watchfulness of man sleeps. It is at these moments, that the true character lies open for inspection. And it will be scrutinized accordingly. "Some men's sins are open before, going beforehand to judgment, and some they follow after."

Finally, brethren, remember, that, whoever is placed in a situation of trust, must answer for it before God and the elect angels. Heaven or hell is to be the end of all. And he, who knows the value of his soul, and the preciousness of Christ's death, and the love of God's Spirit, and is resolved to use his utmost endeavours for attaining unto life eternal, will deeply and frequently consider, how he may give in his account: whether it must be one of terror and condemnation; or an account, abounding with joy and hope in his Redeemer. Be it our earnest prayer, I be-

seech you all, that in our several vocations, faithfully serving the Lord, we may be presented blameless in Christ, at that day, when God shall judge the very secrets of the heart, by Him whom he hath appointed judge of quick and dead, even Jesus, the Lord of Glory.

LECTURE XIII.

1 Tim. vi. 1—13.

"LET AS MANY SERVANTS AS ARE UNDER THE YOKE COUNT THEIR OWN MASTERS WORTHY OF ALL HONOUR, THAT THE NAME OF GOD AND HIS DOCTRINE BE NOT BLASPHEMED. AND THEY THAT HAVE BELIEVING MASTERS, LET THEM NOT DESPISE THEM, BECAUSE THEY ARE BRETHREN; BUT RATHER DO THEM SERVICE, BECAUSE THEY ARE FAITHFUL AND BELOVED, PARTAKERS OF THE BENEFIT. THESE THINGS TEACH AND EXHORT. IF ANY MAN TEACH OTHERWISE, AND CONSENT NOT TO WHOLESOME WORDS, EVEN THE WORDS OF OUR LORD JESUS CHRIST, AND TO THE DOCTRINE WHICH IS ACCORDING TO GODLINESS; HE IS PROUD, KNOWING NOTHING, BUT DOTING ABOUT QUESTIONS, AND STRIFES OF WORDS, WHEREOF COMETH ENVY, STRIFE, RAILINGS, EVIL SURMISINGS, PERVERSE DISPUTINGS OF MEN OF CORRUPT MINDS, AND DESTITUTE OF THE TRUTH, SUPPOSING THAT GAIN IS GODLINESS: FROM SUCH WITHDRAW THYSELF. BUT GODLINESS WITH CONTENTMENT IS GREAT GAIN. FOR WE BROUGHT NO-

THING INTO THIS WORLD, AND IT IS CERTAIN WE CAN CARRY NOTHING OUT. AND HAVING FOOD AND RAIMENT, LET US BE THEREWITH CONTENT. BUT THEY THAT WILL BE RICH FALL INTO TEMPTATION AND A SNARE, AND INTO MANY FOOLISH AND HURTFUL LUSTS, WHICH DROWN MEN IN DESTRUCTION AND PERDITION. FOR THE LOVE OF MONEY IS THE ROOT OF ALL EVIL: WHICH WHILE SOME COVETED AFTER, THEY HAVE ERRED FROM THE FAITH, AND PIERCED THEMSELVES THROUGH WITH MANY SORROWS. BUT THOU, O MAN OF GOD, FLEE THESE THINGS; AND FOLLOW AFTER RIGHTEOUSNESS, GODLINESS, FAITH, LOVE, PATIENCE, MEEKNESS. FIGHT THE GOOD FIGHT OF FAITH, LAY HOLD ON ETERNAL LIFE, WHEREUNTO THOU ART ALSO CALLED, AND HAST PROFESSED A GOOD PROFESSION BEFORE MANY WITNESSES.

THE most eminent Teachers of virtue among the Heathens, paid attention chiefly to the instruction of the rich and noble, among men. But the Gospel of Him who died for all mankind, is addressed to the poor man no less than to the wealthy; to the ignorant equally with the learned; to the servant as well as to his master. In this spirit, the Apostle, towards the end of his inspired letter, directs Timothy as to the duties of

servants. "Let as many servants as are under the yoke (namely, of bondage) count their own masters worthy of all honour." Let them pay that respect to their masters, which is due, according to God's ordinance, to those in a higher station than that, in which it has pleased God to place them. Let them behave thus submissively, "that the name of God be not blasphemed," on account of their want of humility. If they should act otherwise, it might seem as if God were the God of confusion, and not of order. And servants that have believing masters, (masters who are sincere Christians,) let them not despise such; imagining, that because they are brethren in Christ, they may forget all earthly distinctions. Let them not persuade themselves that they may be familiar, or intrusive; and forget their difference of rank in life: rather should they do their duty, as servants, with more respect, and esteem for their masters, because they are good Christians. They

should serve them more faithfully, and more cheerfully, and without deceiving them, on the very ground of their being members of the same Holy Covenant. They should serve them in all things, from a feeling of dutiful love. They should labour for them, the more readily, as being joint partakers of those inestimable blessings, pardon, grace, and peace, in this life; and as hoping to share with them in the perfect joys of an eternal home.

It is not improbable that some were puffed up with pride; not fully understanding this truth—that Christianity left all human institutions, as it found them; and was rather meant to regulate the temper, renew the heart, and form that disposition, with which God is to be served, and man to be loved. Some had probably been teaching otherwise. But the wise, and good, and inspired Apostle watches carefully lest his hearers should imbibe such dangerous and deceitful notions. These duties, says he, of order, and respect to be ren-

dered by those in a lower, to those in a higher situation, teach, and exhort, and impress on the minds of your people. And if any man teach contrary to that which I am now enforcing, if he teach, in fact, so as to be opposing not only my words, but those of our Lord Jesus Christ; if he set himself against this my doctrine, received by me from Christ, which certainly is according to godliness, then, I hesitate not to declare of such an one, that he is proud in heart. Yea, while fancying himself superior in wisdom to others, he is actually one "knowing nothing." Like persons disordered in mind, he is raving and declaiming on idle questions, and promoting mere contention about words. And what is the end of these things? Not love, joy, and peace; but envy, strife, railing, evil surmising, and suspicion; perverse disputings, of men, whose minds are in a corrupt state, and destitute of the truth.

I cannot omit the remark here, how strongly the Apostle claims in this and in

other passages, the authority due to his teaching, as that of a "messenger sent forth by God." For does he not demand to be considered as declaring the will of our Lord Jesus Christ? And is not this asserting the honour due to an inspired Teacher? Who then shall set up human objections and earthly fancies against him that is taught of God? Against him, who, while left to the due exercise of his own mode of writing and thinking, is preserved from error, by light from heaven, and led into all truth. That there were already Teachers, however, who laboured to introduce these wild and most irregular principles into the minds of the Christian Society, Saint Paul evidently regrets.

Nor does he hesitate to avow his fear, that a love of the world, and a desire of making a carnal profit by this mode of teaching, formed the foundation thereof. These Teachers were men, who thought that gain and godliness might go hand in hand; the end consecrating the unhallowed

means. "From such," says the Apostle, "withdraw thyself." Enter into no disputes with them. Shun their society, as men unfit for the company and countenance of a Christian Pastor. But let thy principles be indeed different. Let them be beyond and above this world. Have thy treasure in heaven. "For godliness with contentment is great gain." It is accompanied by that stedfast peace of mind, that enjoyment and cheerful satisfaction of heart, which, coffers overflowing with gold are not able to create. The soul, thus trained, is full of gratitude towards God, and of dependance on Him for His compassion, forgiveness, and guidance; and is calm under all the dispensations of Providence. And wherefore? Because that man knoweth, that God is able, and willing, and wise to choose the best for the children of light. Nor does religion alone dictate this advice, but the soundest wisdom. For what shall a man be able to carry out of the world with him? Would not the conduct of that man

be blamed as exhibiting the veriest folly, who should spend many years of his life abroad, in making a collection of valuable specimens, which he was not allowed by the laws of the land to remove with him, on returning to his own country? Even so, we, who belong to another world, and are only in a state of education here on earth, to qualify us for its enjoyment, even so, "we brought nothing with us into this world, neither may we carry any thing out." Having therefore food and raiment, a sufficiency of each, suited to our condition in life, let us be thankful to God who freely provides for us; and be not over anxious about the continued increase of our substance; but let us be content with that portion assigned by the bounty of an Almighty Director.

But, "they, who are desirous of being rich, fall into temptation, and into a snare, and into many foolish and hurtful lusts, which at length drown men in perdition." They are *willing* to be rich (βουλόμενοι).

Their resolution is taken. This is their aim; and they run into every temptation to obtain, what in a course of seventy years, they must, and before this night may, leave entirely behind. This is their way: this is their foolishness: death gnaweth upon them; and their wasteful inheritors deride them, mouldering in the dust of the grave.

"The love of money is the root of all evil," continues the Apostle: which, "while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Betrayed into a multiplicity of employments, hurried by business, distracted with care, they have neither time, nor relish, for the pure delights of studying the Divine works, nor of holding communion with God. A thick veil is spread before their eyes, which prevents their penetrating, by the power of faith, into the hopes of heaven. The religious feelings of such become deadened. They wander more and more from "the truth as it is in Jesus," and are, by degrees,

content with meaner and less influential principles of life and character. They become connected with mere men of the world. They are tempted by some insinuating fraud, some enticing purchase, some dubious lawsuit, some noisy contention. Thus drawn along, they are either violently sucked into the whirlpool of misery, or if they live, it is with a gnawing worm in the heart, and a care-worn countenance: and their very soul is pierced through, as with a sword, by the multitude of sorrows, which might have been timely avoided by a godly spirit of true contentment, and by prayers, and watchfulness against the desires of greatness and wealth.

But thou, O man of God! flee these things; and follow after righteousness, piety towards God, fidelity in every transaction with man, love to all, according to their several relations. Be patient in adversity, and meek under provocation. Thus, as with consecrated armour, fight the good fight of faith. Be not slumbering, as if thou hadst already at-

tained. But always feel and act as if in the country of an enemy. Resist every deceitful assault of the opposers of the cross; and be always watchful against the daily trials, which will (unless guarded against in the spirit of faith and prayer,) overcome you in the great work of salvation. "Lay hold on eternal life" with so much eagerness, and so great firmness, that none shall wrest it from thee. Remember that unto this thou art *called*; called into a state of privilege and salvation: yea, adopted into the Lord's family, and born again a spiritual child. And above all remember that solemn profession which thou didst make, when set apart to the Ministry of reconciliation, in the presence of many witnesses; who will be more than ready to accuse thee of false dealing in God's service, if thou swerve at all from thy purpose.

I. First, By directing Timothy to require obedience from servants to their masters, and to enjoin respect to them, on all occa-

sions, the Apostle has clearly taught, that the Gospel does not profess to alter men's rank in life. The servants, here spoken of, moreover, are not free servants only, or chiefly; but slaves, who were indeed almost the only servants at the time when the Apostle was writing. Most ill-judged, then, are the opinions of those who would teach, as though Christianity disturbed the civil rights of any. Christianity accomplishes a higher end; by drawing together the different classes of society in holier and less repulsive bonds, and by promoting the exercise of kindlier dispositions from one to the other. Such conduct injures the bond between a Christian master and his Christian servants, which should be a bond of love and true attachment. Such a master looks on his servants as a part of his family: they look up to him as to a father. They serve him with cheerfulness. They never do in his absence, what they fear his knowing. They are as careful of his substance, as if it were their own. They pray with him and for him. They are thankful

for advice. They are patient if reproved. They are honest, sober, and diligent. They speak truth. Their habits are orderly and cleanly; the very outward indications of a well-regulated and pure mind. They are at ease before him, but are never familiar. They serve him as those, who have a holy interest in making his life happy; as being members of that heavenly family, whereof Jesus Christ, who took on Him the form of a servant, is now the glorified Head and Master.

And what should masters and mistresses be, in order to cultivate this spirit in their domestics? Considerate of their religious interests in the first place. Encouraging their servants to receive into their hearts the word of the living God; supplying them with all suitable conveniences; amply remunerating their services; not urging them with harshness to the discharge of their daily duty; reproving their faults, but so reproving, as to forward the sanctification of their immortal souls; treating them with all that happy combination of firmness,

vigilance, and kindness, which should be exercised by those, who remember, that they also have a Master in heaven, and have an awful account to render, at His coming to Judgment.

Were the duties of master and servant thus taken up, on both sides, as a question of Christian principle, to be regulated by the motives of the Gospel, how happy a bond would it be in life! how blessed a preparation for re-union of spirits in the world to come!

But, whatever others do, let us not hearken to any worldly notions; but form our views of right and wrong by no other than the revealed word of God. And may each of your households be found resembling a Christian congregation in miniature!

II. Secondly, Saint Paul, by calling Timothy a "man of God," in accordance with the title given to the ancient prophets, suggests to our minds the high and holy standard, to which, every Ambassador for Christ ought frequently to raise his hopes.

Nor can we too frequently ask ourselves, is the aim of our souls to serve and honour God? Or, to make a figure in the Church, or in the world? Do we feel the inconceivable privilege of being devoted to the very same service, in which the Son of the living God, when upon the earth, stooped to engage? in which the Apostles went forth unto the ends of the world? In which, whosoever is faithful, and turneth a sinner from the error of his ways, shall shine like the stars, in glory for ever? As they, unto whom God hath in mercy given a call, are we, from our hearts, striving to flee human corruption? Do we really fear to be entangled with a portion beyond competency? with the deceits of rank, the dazzling follies of pleasure, the false promises of power? Do we *flee* these things? Or, do we seek them? Or do we *pretend* to be fleeing them, when truly we are seeking them? But it is not enough to avoid these. Are we labouring to attain the opposite graces? Is there righteousness and open integrity in all our doings; or is there secrecy and want

of simplicity? Is there concealment and double-mindedness? Is there Godliness? Is God the end of all our ways and thoughts? Or do any of us think and act, as if God did not over-rule all things; while we merely go through the forms of speech in acknowledging Him as the great and wise Ruler of all? Have we that faith, which, embracing the cross, looketh unto Him that was pierced, as the effectual Atonement for our sins? Do we regard Jesus, as the great Mediator, for whose sake, such grace is vouchsafed, as shall at once humble and re-cast the proud and depraved heart within us? Is there patience, when the probationary hand of the Lord is wisely chastising us, in order to our amendment, and disclosing to us the state of the soul? Is there *that* love, (the best and choicest fruit of a true faith,) which seeks the good of all from true attachment to Jesus? From regarding Him as having united all true Christians in one body to Himself, the living Head? and as directing the children of righteous-

ness by the same system of gracious governance, and as leading them to one everlasting home? Is there within us that meekness, which seeketh advice, beareth reproof, endureth reproach, nay returneth good for evil; which will sooner suffer insult, neglect, and injury, than return railing for railing; or struggle with violence, for what is one's own by right and justice?

Lastly, let nothing prevent our "fighting the good fight of faith." Behold! it is no easy matter to reach the golden gates that open into everlasting happiness. Born corrupt, tempted powerfully by all around and within, harassed by many deceits and false appearances in our way, the struggle is indeed a hard one. Learn in time, that the journey does not only consist of a few difficulties to the young man, and then—a flowery path of ease and joy opening before him. The Christian life is a life of continued, daily self-control—a life of perpetual self-denial, of bearing and forbear-

ing; a life of trial, sometimes from our friends, and oftentimes from enemies. To the last moment, it is, in some degree, a contest between the animal and the spiritual part of our nature; a fight, under the banner of the great Captain against the destroyer of souls, whether heaven or hell shall be our portion. But thou, O man of God! strive to realize by faith, all that is revealed for our eternal good. Behold an Almighty Father, inviting to glory! A Saviour, clearing away sin, which would otherwise be imputed, from day to day! A Comforter, purifying, perfecting, and cheering the willing disciple! Be thou of a contrite, faithful, and humble spirit. Be thou persevering in resistance to sin; zealous in higher attainments of grace. And this life of trial shall be found a life of peace; it shall pass away into a state of blessedness amidst the mansions of the Lamb of God.

LECTURE XIV.

1 Tim. vi. 13 to the end.

"I GIVE THEE CHARGE IN THE SIGHT OF GOD, WHO QUICKENETH ALL THINGS, AND BEFORE CHRIST JESUS, WHO BEFORE PONTIUS PILATE, WITNESSED A GOOD CONFESSION; THAT THOU KEEP THIS COMMANDMENT WITHOUT SPOT, UNREBUKEABLE, UNTIL THE APPEARING OF OUR LORD JESUS CHRIST: WHICH IN HIS TIMES HE SHALL SHEW, WHO IS THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS, AND LORD OF LORDS; WHO ONLY HATH IMMORTALITY, DWELLING IN THE LIGHT WHICH NO MAN CAN APPROACH UNTO; WHOM NO MAN HATH SEEN, NOR CAN SEE: TO WHOM BE HONOUR AND POWER EVERLASTING. AMEN. CHARGE THEM THAT ARE RICH IN THIS WORLD, THAT THEY BE NOT HIGH-MINDED, NOR TRUST IN UNCERTAIN RICHES, BUT IN THE LIVING GOD, WHO GIVETH US RICHLY ALL THINGS TO ENJOY; THAT THEY DO GOOD, THAT THEY BE RICH IN GOOD WORKS, READY TO DISTRIBUTE, WILLING TO COMMUNICATE; LAYING UP IN STORE FOR THEMSELVES A GOOD FOUNDATION AGAINST THE TIME TO

COME, THAT THEY MAY LAY HOLD ON ETERNAL LIFE. O TIMOTHY, KEEP THAT WHICH IS COMMITTED TO THY TRUST, AVOIDING PROFANE AND VAIN BABBLINGS, AND OPPOSITIONS OF SCIENCE, FALSELY SO CALLED: WHICH SOME PROFESSING, HAVE ERRED CONCERNING THE FAITH. GRACE BE WITH THEE.

As he draws nigh to the end of this valuable Epistle, St. Paul, if possible, increases in the earnestness of his admonitions, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate, witnessed a good confession, that thou keep this commandment, without spot, unrebukable, until the appearing of our Lord Jesus Christ."

With such exhortations before him, could the overseer of the Church at Ephesus, consecrated as he had been to his high office, ever slumber or sleep on his most important station? Could he be backward in the open acknowledgment of the gospel, when Christ is thus set before him, in his meek but undaunted demeanour?

Should he be brought before rulers and kings for Christ's sake, he that sent down his Spirit for the strengthening of his disciples, would inspire his servant with the feeling, that no man, nor Satan himself, could have power against us, unless it were granted him from above. Should he even have the crown of martyrdom bestowed on him, God, who quickeneth all things, was able to restore him to life, to a better life through Jesus.

With these awful adjurations, saith the Apostle, do I now charge thee, "to keep this commandment;" to observe all that has been directed in this solemn exhortation. Let those who come after thee, find thy name without spot of wilful sin; or imputation of neglected duty. Be thy whole course unrebukable; so that even they who disapprove of the strictness of thy conduct, and are ignorant of the nature of those heavenly principles, by which thou art governed, and the Church under thee ruled, may have no evil thing to advance against thy name. Yea, persevere

with regularity, with unabated zeal, "until the coming of our Lord Jesus Christ." Communicated by thee under much grace, and carried on, as unto God, the influential doctrines of the Gospel shall be handed down from generation to generation: and thus "both he that soweth, and he that reapeth, shall rejoice together[1]," in the great and glorious day of final judgment. This sentence shall indeed be duly manifested, in the season appointed by God himself. And I desire that thou wouldest meditate on the nature of the supreme Jehovah—the only Being in whom power essentially resides; the King of kings, and Lord of lords; who only hath immortality; in whom is life, the fountain of all existence, independently residing; "who dwelleth in light inaccessible;" whom no man, with fleshly eyes can behold, and live,—such is the dignity of His spiritual nature! To Him be honour and power everlasting. Amen.

[1] John iv. 36.

When we remember that the Father is revealed unto us, through the Son, by the illuminating grace of the Holy Spirit, we would, instead of restricting the sense as belonging to the Father or the Son, apply this passage to the Godhead—in the Persons of whom, the glory is equal, the majesty co-eternal. And well does the Apostle here enforce his injunctions, by this reference to the perfections of the Almighty God; setting before the mind of his faithful helper, these splendid views of the spirituality, the honour, the majesty, the power of the most High God. For never are we more aware of our own weakness, than in the contemplation of Divine Greatness. His holiness creates a feeling of our iniquity; His spiritual essence reminds us of the feeble and corruptible condition of our own bodies; and all His perfections, while they show unto us, our needs, and our guilt, and our fears, lead the mind unto Him, that is willing to pardon, and to heal, and to save.

"Charge them," proceeds St. Paul, "that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us all things richly, to enjoy." Concluding that among the members of the Church at Ephesus, there would be some in that wealthy city, abounding in riches; he gives him a strict charge, as to due watchfulness for their souls; being eager to prevent the effect of worldly mindedness on his flock, At the same time, (we may observe,) it is very plain that the custom of the Christians to have all things in common, was never a rule intended to be universal. It was rather a regulation suited to the particular exigency of the case at Jerusalem, on the first promulgation of the gospel.

And indeed no distinction in the Apostolic writings, is more frequent, than that which regards "rich" and "poor." The rich are here guarded against that swelling self-importance, with which, superiority in house, lands, dress, and equipage, is so

apt to inflate the weak-minded professor. Let them not trust in things so uncertain as riches, which "make to themselves wings and fly away[1]." Uncertain indeed, as they are in themselves, the folly or fraud of others, carelessness, and ten thousand accidents are apt to diminish the heap. Instead of placing their hopes on so insecure a possession, which, sooner or later, must be left behind, teach them to trust in the living God: for he best knoweth how much, or how little, of this world's goods we are able to bear and employ. Teach them to rely on him, who not only giveth what is best for each, but adds the power of *enjoying* the same. The treasures which should be laid up, are those of good works, wrought by the Spirit of Christ; treasures which the robber cannot deprive us of, neither the moth corrupt. Instead of being over anxious as to the hoarding of his wealth, let the Christian be ready at all

[1] Prov. xxiii. 5.

times, to distribute, and willing to communicate. Let him be glad of the opportunity of beholding Christ before him, in the distress of a needy brother: that he may, in assisting the least of the Lord's brethren, be acting charitably, out of love to the Lord Himself. Thus will such an one, in fact, by liberality become rich, and be increased by scattering. A good and lasting foundation of hope will be secured, and through undeserved mercy, eternal possessions will be obtained in a life which passeth not away.

O! Timothy, keep that which is committed to thy trust. Thou, whose very name reminds thee of reverence owing unto God, be mindful of the infinite importance of all that has been thus set before thee; and of the sacred trust reposed in thy hands. Avoid all that false knowledge, which savours of vanity and profaneness. Eschew that spirit of babbling and loose talking, which some men would set forth as religion; a deceitful semblance of

the gospel: which while professing, they have wandered far from the truth, as revealed in all majesty, pureness, and simplicity, by the Son of God. And in order that thou mayest be preserved, I pray that grace and heavenly guidance, under which alone thou art safe, may be with thy spirit. Amen.

I. Consider the nature of the great God, and at this time especially, his Omnipresence; in order to excite the soul to the attainment of true holiness. "Be ye holy, for I am holy [1]," saith the Lord. "The soul that sinneth, it shall die [2]," proclaims the strict justice of God. "Who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth [3]." "Be ye perfect, even as your Father in heaven is perfect [4]." "He maketh his sun to shine on the evil and on the

[1] Lev. xx. 7. [2] Ez. xviii. 4. [3] Ps. cxiii. 6.
[4] Mat. v. 48.

good; and sendeth rain on the just and on the unjust[1]." Can we contemplate these gracious and sublime attributes, from afar, and not strive to draw nigh, and cleanse our hands, and prepare our hearts?

But the impression, that God is in every place, aware of the deepest and most secret design; alive to the carefully concealed act of charity; privy to every effort of self-control, and inward regulation of mind; that He follows thee with a fixed gaze of penetration from room to room, from the house into the world abroad; this is indeed a humiliating and awakening thought. The same searching glance pierces into the inner man, at our meals and amidst our conversation. In study, at prayer, in meditation, in darkness and through the light, sleeping and waking, "Thou God seest me!" O! that this thought were more impressively graven on the heart of man! How many an evil design would be nipped in the bud! How many sinful affections would wither away before the glorious Presence! And how cheered would the sin-

[1] Matt. v. 45.

cere spirit feel, by the reflection, that the Father of mercy was observant of the humble endeavours of the children of God! How happy in the thought, that, however the world may scorn and revile us, through spite and ignorance, yet the favour of God, the favour of Him, on whose sentence the joys or sorrows of eternity depend, is sweetly secured in Christ. Charge we ourselves before this God; and flee unto Him for strength to serve Him, and for mercy whereon to rely. That Saviour, who once stood before an earthly tribunal, and endured the taunts and buffetings of men, and agony of the Cross, even He knoweth, by sad experience, the trials, to which the Christian, and the Christian Minister above all, is exposed. In His sympathy He knoweth how to succour and sustain us, when we also are tempted.

II. Let me beseech all that hear me, to lay up for themselves, "a good foundation, against the time to come." We must lay "none other foundation, than that is laid,

even Jesus Christ[1]," our Lord. Are any so deceived, as to imagine that they have done so much good in their life, or at least have done so little harm, that they can *deserve* eternal blessedness? Supposing the least possible degree of imperfection remaining in them, surely the short term allotted for life, however well spent, can never be supposed to *merit* the happiness, that shall have no end in heaven! But of this be assured, that he, who persuades himself of having little sin to answer for, is deceiving his own soul. The most holy are ever the most humble Christians, and think meanly of their own attainments before God. He that is in health, and free from want, and light of heart, may, (with a cloud before his eyes,) imagine himself good enough to appear before God. But let the same person be cast on a bed of pain, yea, of probable death; let him be sent forth in a frail vessel, tossed before

[1] 1 Cor. iii. 11.

the gale, "carried up to the heavens, and down again to the deep [1]," and will not his heart melt away because of the trouble? And you shall hear how soon the boast of *merit* is turned into fears and cries for mercy. Let us all feel assured, that the only foundation of hope in God's sight, is a sense of our misery, and a conviction that we deserve God's displeasure. If we would be saved, this persuasion must be implanted in the heart. Begin then, now in time, while the confession may avail; for there is no penitence that can profit, amid the torments of hell. On this let the foundation of our trust be established; that we are guilty by nature, and have defiled our souls with sin. The burden let us cast at the foot of the Cross. And in that gracious Saviour let us confide, who hath said, "Come unto me, and I will give you rest [2]." Believe the Lord of life, that He is no less willing than able, to remove

[1] Ps. cvii. 26. [2] Matt. xi. 28.

all charges that are written against us. Pray earnestly to God, in Christ's name, that we may become as clear from all imputation of sin, as if we had never indulged an evil thought. Be fervent in petition from day to day, that our Saviour Jesus may be regarded as punished for our sins, "the just for the unjust, that he might bring us unto God [1]:" and that He may so bear away our infirmities, that "they shall never be mentioned unto us[2]."

But let no man rest here. This is indeed faith in Jesus as a Saviour: but it is weak and contracted faith. Christian faith must extend much farther. We must fix our hopes in Christ, not only as a Saviour from the punishment, but from the power and defilement of sin. We must exercise such a faith, as regards Jesus sending his Holy Spirit, "to purify unto himself, a peculiar people, zealous of good works[3]." We should look to him as our Covenant Head,

[1] 1 Pet. iii. 18. [2] Ez. xviii. 22. [3] Tit. ii. 14.

to renew our souls by the Comforter, and make us "partakers of the divine nature[1]." Jesus, from his throne, beholdeth us; willing to save all who refuse not to be saved; to adapt their trials to the perfecting of their souls—to support, chasten, and comfort them, as He seeth best; and, finally, will He welcome the stedfast saint, and penitent sinner, and the faithful Minister, to a blessed home of peace, and holiness, and glory, for evermore.

And now, my dear brethren, having brought these lectures to a close, I pray that God, by his Spirit, may lead your minds to meditate much on these exhortations of St. Paul. Few portions of Scripture afford more profitable subjects of consideration, especially on the Lord's day, to the Minister of Christ. "This Epistle," saith one, "better deserveth a twelvemonths' study, than most things that young students do lay out their time in. O brethren, write it on your study

[1] 2 Pet. i. 4.

doors, or rather, set it as your copy in capital letters, still before your eyes. Could we but well learn two or three lines of it, what preachers, what Ministers, should we be! Write all this upon your hearts, and it will do yourselves and the Church more good, than twenty years' study of those lower things, which, though they get greater applause in the world, yet separated from these, will make you but sounding brass, or a tinkling cymbal."

So this excellent author.—I will now only add, compare the principles and rules of this Epistle, with the great example set us in Christ's perfect life, and in the imitation of their Master by his Apostles. On these let your standard be formed. From these judge ye, what a Minister of the Lord Jesus ought to be!

And often, on your bended knee, let deep and lively prayer be offered, that ye may lay these things profitably to heart: beseech God that ye may become godly, self-

denying, humble, zealous, and tender, shepherds of Christ's flock.

And strive, under the grace of God, that ye may be able to say, with humble hope, in your last hours, Lord, of them, which thou gavest me, have I lost none.

LECTURE XV.

Coloss. ii. 5.

"THOUGH I BE ABSENT IN THE FLESH, YET AM I WITH YOU IN THE SPIRIT, JOYING AND BEHOLDING YOUR ORDER, AND THE STEDFASTNESS OF YOUR FAITH IN CHRIST."

It is a matter of doubt with some, whether St. Paul had, in person, established the Church at Colossæ: a spot associated with double interest in the student's mind; as being one of the halting places of the army under the younger Cyrus: and subsequently as a scene of Christian edification under the governance of the Holy Spirit. We cannot but be struck with the single-minded tact, and delicate propriety of Saint Paul's mind. Does he think that the Ro-

man Church might have taken offence at the seeming neglect, on his part, towards the great metropolis of the world? He assures them that he has been prevented, by Divine interposition, from fulfilling the wish of his heart in seeing them, and imparting some spiritual gift [1]. Is he uneasy lest the Corinthian Church should be overwhelmed with sorrow, at the chastisement imposed by his absence? He promises another and speedy visit to that penitent body of believers. Does he apprehend that the Colossian Christians may be jealous of his long tarryings at Ephesus, and in Greece, while *they* had not seen his face in the flesh? He assures them, with a dexterous turn of affectionate expression, that "though absent in the flesh, he is present in the spirit; joying and beholding their order and stedfastness of Faith in Christ."

[1] Rom. i. 13.

I. My present purpose is, from these words, to impress on our minds, the mysterious union which exists throughout the Christian Church, whereby souls are, in a certain sense, present with each other, though the fleshly tabernacles be separated far and wide. But can I explain this? no more than I can unfold the omnipresent energy of the God of the spirits of all flesh. Yet is the doctrine fully taught in Scripture—that all stedfast followers of our Saviour are *one*. Even as God the Father is in Christ, and He in God [1]; so all very disciples of Jesus are one with Him and with each other. There, in heaven, is the Head of the Christian Body; even that blessed One, who though "in the form of God, and thinking it no robbery to be equal with God [2]," yet stooped to take human flesh in the virgin's womb, and submitted to be daily trampled on, by the Pharisee's pride and the Sadducee's scorn: and was at

[1] John xvii. 21. [2] Phil. ii. 6.

length, by crowning Gentile tyranny, nailed to the cross; and there made full atonement for all, and effectual atonement for repentant believers; and then arose and ascended to his kingly throne. *There*, above, sits the King of Glory, the Lord and Saviour Jesus. With Him every contrite heart holds communion of lowly confession, and stedfast dependence and obedient devotedness. With His love, the Holy Spirit links the meek reliance of the Christian. The merciful Jesus pardons, purifies, governs. The Christian repents, confides, is sanctified. Shall every throb of pain which affects a nerve, ligament, or other member of the human body, vibrate throughout every limb and particle of the corporeal frame? Shall mental disturbance agitate the whole system of the body, and disease or weakness impair the faculty of mind? And can we not, spiritually, transfer this scriptural image of membership with the natural Head of our bodies, to the great mass of believers in sacred con-

nection with the Divine Head of the Church? We may not be able fully to appreciate the justness of the comparison made by St. Paul. "Holding the head, from which all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God [1]." But we can humbly trust the inspired word of God, that such a mystical intimacy between spirits does exist:—that a divinely constituted society, called the Church, has been established from the foundation of the world: that the Son of God is the invisible support and ruler thereof according to the will of God the Father, and that the grace of the Holy Spirit, as the fruit of Christ's sacrifice, gives vitality, and creates an abiding, inward concordance and interest between the members, whereby, in a sublime sense, all true Christians are one. Herein are persons intimately associated as to their inner man, who never saw or

[1] Col. ii. 19.

even heard of each other in the outward. In this heavenly society, when one Christian prays, his prayers ascend for all. Many reap the benefit of a devout intercession and song of gratitude, whose acquaintance with the worshipper will commence among the celestial retreats of Paradise. Many mourners are comforted, many sick relieved, by the petitions of the unknown.

When one congregation is presenting their common prayer to God, every congregation of the Church is prayed for; is deriving forgiveness, and help, and comfort, and vigour, from the petitions of their brethren. Thus is there an intercommunion of grace between the separated flocks of Jesus. As a family is one, though a son be in the east or west, and a daughter have crossed the wide sea, and some member be in this town or city, the hearts of all being bound together in one knot of affection and sympathy; so does the Church of Christ bind together into one family of heavenly love, all the faithful, not of one

country, or age, or even world. The Saints in heaven pray for us; and we bless God for them, that they are removed from the reach of sorrow, pain, and temptation. And Christ sitteth over all from the beginning: and, lo! He doth send out His voice, yea, and that a mighty voice, of love and peace[1]—"I in them, and thou, O Father, in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me[2]."

II. But if the general influence of devotion be so diffusive, be found so greatly tending to the promotion of a sacred harmony among all the members of Christ's Church, how greatly increased is this feeling by specific intercession, having for its object, the good of any member, any congregation! Our own intercessions, *in themselves* indeed, are weak and imperfect; and

[1] Ps. lxviii. 33. [2] John xvii. 23.

cannot attract, by intrinsic worth, the Divine notice. But when the great High Priest hath taken them, and sprinkled them from their defilement, by the merits of his blood; and by the incense of his mediation, purified them from corruption, then are they pleasing in God's sight. And whether we pray for temporal gifts, or spiritual blessings, in behalf of others, it is as reasonable (on Scriptural grounds) to expect that we shall be heard in Christ, as to be assured that Abraham, Isaiah, Job, and Daniel, were heard in their character of intercessors.

III. Especially, when in his consecrated office, a Minister, a Priest of the true Tabernacle is interceding either for those who are, or have been, under his charge, (he on whom the Holy Ghost has descended to invest him with the rights of his office,) can we imagine that God heareth not such prayer, on such an occasion, in connection with the great High Priest in heaven?

IV. But further, when can prayer be ever more solemnly presented, than at the sacrifice of Christ's body and blood? Then, when every grace purchased on the cross is applied to believing, contrite souls, hungering and thirsting after righteousness, then, should the heart of the Christian expand towards the several congregations of the Church, throughout the world. Then, will the unity of the Church be beautiful to his mind. Then, will he "pray for the peace of Jerusalem[1]," while feeling the force of these Divine words, "one Lord, one Faith, one Baptism, one God, and Father of all[2]." He is persuaded, if ever, that he is not an isolated member of the human family; that he is inseparably connected, through the Saviour as the root, with all the branches of the true vine, with all sincere followers of Christ, whether now in their state of pilgrimage, or whether they have gone to their reward.

[1] Ps. cxxii. 5. [2] Eph. iv. 5.

This thought will cheer him, and the Minister above all, in his lonely scene of duty, or under heavy discouragement. Or if he be tempted to be puffed up under an idea that he is doing great things, it will at once banish such profane folly from his mind, and make him remember that "it is God who worketh all in all[1]."

V. The union of Christ with His Members in the Church will also more deeply impress him with this view. Though he be absent in the flesh, and cannot realize as fully as he can wish, this mysterious union of the Spirit among all true disciples, he looks forward by faith: he sees the day fast approaching, (faster than the eye of sense discerns,) when every vital member of the Lord's household will be called away into Paradise, there to await the joyful consummation of all things. In that state, the flesh itself will be absent; and a new

[1] 1 Cor. xii. 6.

mode of existence imparted till the rising of the body. Pure spirits are, even now, mingling above in holy adoration before the Lamb, in Divine contemplation of their past trials, and with pantings for the glorious future. Shall we not *then* remember, and pray much for those left on earth? If we be found faithful, shall we not soon join the Church above? There, with kindred hearts recounting to each other the various dispensations of purifying grace, which have exercised our souls, we shall then see the value of our corrections. Our knowledge will become intuitive. Our graces will be burning with intensity of holy devotion. Sin will be utterly extinguished within us and about us. We shall be *one* with God, and with Christ, and with the Spirit, and with the Church. We shall see them as they are.

But, my brethren, if these feelings operate on an ordinary congregation, we stand at this place, on higher and holier ground.

How shall *we* not all feel this bond of Church union still more strongly in Christ? And they especially, to whom it has been assigned to guard the hallowed stream of sacred knowledge from all impurity, to direct, to quicken, or restrain the current, by guidance into the best channels; how shall they, in their immense responsibility, have any feeling but that of union with their brethren in Christ; relying on Him, in all the efficacy of His Atonement, for their unworthiness to be covered, and their endeavours for His name to be consecrated, and their hopes of successful training of Christian character to be realized?

To talk of such a bond as this being broken, is to forget the very nature of Christ's Church. It is to limit God; to narrow Christ's love; to nullify the grace of the Spirit.

Eternity may not break this bond: how then shall time? Christ's steward may be removed by his Master's will, to another part of the vineyard; but *can* he forget to

meet in daily prayer his former charge, dissevered indeed according to the mere localities of this world? *Will* they forget to meet him also at these hallowed moments? Do not we all, in spirit, every day, go up in mind and sanctified imagination, far beyond the starry sphere? Do we not, every day, present ourselves, actually, (though not with the body, yet with the soul,) before God? And at His throne above, renew the covenant with Christ, and fill our exhausted vessels from the well of life, the grace of God's Spirit? Must we not then, twice, (or thrice, each day with David,) meet above, unless we neglect this duty? Or unless we take it up, as if we were creatures of a world, not endowed with souls? Must we not meet with intermingled prayers for each other? "As for me, God forbid that I should sin against the Lord, in ceasing to pray for you[1]."

Must we not also meet in yet higher com-

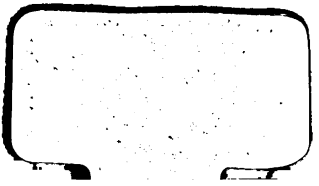
[1] 1 Sam. xii. 23.

munion, when Christ descends, as on this day, to communicate His body spiritually to the cleansing and hallowing of our souls? Though at distant Altars henceforth, yet in the same Spiritual Temple, let us pray, I beseech you, more closely and specifically for the Institution wherewith we have been connected. Pray unceasingly for those who have already gone forth from amongst yourselves, as Heralds of Salvation. Pray, when you go forth (in turn,) for them that come after you. Our Institution stands not merely on human support. If indeed upholding grace be not vouchsafed from on high, it cannot be, but that it will fall to the ground. But if the Lord be enquired of, earnestly and perseveringly, it will not fail, unless the power of God be found weak.

If God be for us, the former student and the present members, and they who are to come after us, the Ministers that are, or have been, or shall be here presiding, will all continue to joy together in one mind, and

in one spirit. The attractive spectacle of your order and godly discipline, and sanctified employment of time, and harmony, and submission, will be manifest more and more as fruits of Divine blessing.

And now, that your steadfastness of faith may be established in Christ; that a contrite sense of sin, that a deep conviction of innate depravity, that a lively hope in Jesus to give you remission, and to fit you by His Spirit for the kingdom of God, in newness of life; that these dispositions may dwell in you all, those absent, as well as present, I do pray, and will ever pray God to grant, of His infinite mercy, in Christ Jesus.

THE END.

LONDON:
GILBERT & RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.